A MANVDV-CTION, OR INTRO-DVCTION VNTO DIVINITIE:

CONTAINING

A Confutation of Papists by Papists, throughout the important Articles *of our Religion*; *their testimonies taken* either out of the *Indices Expurgatorii*, or out of the *Fathers*, and ancient *Records*;

But especially the Manuscripts.

By THO. IAMES, *Doctor of Diuinitie, late* Fellow of *New-Colledge* in *Oxford*, and Sub-Deane of the Cathedrall Church of *Welles*.

This marke ¶ *noteth the places that are taken out of the* Indices Expurgatorij: *And this* ☞, *a note of the places in the* Parchments.

Imprinted [illegible] *Henry Curteyne*

[illegible]5.

A MANUDUC-

TION: OR INTRO-

DUCTION UNTO

DIVINITIE:

CONTAINING

A Confutation of Papists by Pa-

TO THE RIGHT HONORABLE, AND RIGHT REVEREND Father in God, *John*, Biſhop of *Lincolne*, *Lord Keeper* of the *Great Seale*, and one of his Maieſties moſt Honourable priuy Councell.

Right Honourable, my very ſingular good Lord;

BEing incouraged by your Lordſhips fauorable acceptation of ſome ſmall Labours of mine, heretofore preſented vnto your Honour, I preſume to offer vp theſe few, but important and chiefe Articles of our Religion vnto your Lordſhips farther conſideration, as they are maintained and explained by Primitiue Fathers, knowne Papiſts, and ancient Manuſcripts, a threefold corde, which, in my coniecture, cannot eaſily be broken.

As concerning the Manuſcripts, they are ancient, but not many; innominable as yet, but not long ſo to

continue, if their names can bee redeemed by any meanes; and y t they cannot well be excepted against by the common Aduersarie, being written long before Luther, Hus, VVicklife, *or* VValdo, *as the Character plainely sheweth. And if they were not old enough, it would be easie for me to euict the true Antiquitie of our Religion, out of that great Treasure of Bookes, amassed together by that iudicious Knight, Sir* Robert Cotton, *the trueſt* Philobiblos *of our Age in his kind. For the Papists, whose words and workes are often cited by me, though the Papists would seeme to elude their testimonies, or expunge their Sentences in th ir vnsufferable and vnwarrantable thrise-accursed* Indices Expurgatorij; *yet they speake fully and home for the truth of ours, and the falshood and nouellisme of their Religion: and doe the Papists what they can, as what hath not been done by their close Indices? Yet all the water in the maine Ocean will neuer be able to wash their testimonies out of our Bookes: Ours I call them, because though bred and brought vp in the bosome of their Romane Church, they are but seeming Papists, so called, as* Montes *are* a non mouendo, *or* Parcæ a non parcendo, *being easily mooued to take part with vs, and if need were, to defend and subscribe vnto the Articles of our Religion, so vniformely, so Catholikely agreed vpon by the Prelates of our Religion in the yeare* 1562.

Lastly, for the Fathers, whom they would faine make Partiaries, and defenders of their new and vpstart opinions; it is not to bee marueiled, when they haue squeazed out the iuyce of their Bookes, Text, or Glosse, pared them to their purposes, and purged them to their minds,

minds, or fancies rather: For if they also chance to erre, or miss-speake in their iudgements (as the best haue failed sometimes, and in some things) they haue a deleantur *for them also; they shall be no longer Fathers, but Sonnes, and therefore subiect to their censures, and in plaine tearmes, purgeable, as* Gretser *the Iesuite hath long since from* Ingolstad *aduertised vs. But let them leaue the Fathers of the purer Ages,* in puris naturalibus, *without mixture or mutation of theirs, pure and sincere; and wee doubt not, but the truth of our Religion will as clearely appeare, as the Sunne shine at mid-day, which I shall beleeue, till I shall see a round and plenarie Refutation of the defence of* Iewels *Apologie, which was threatned to be answered in the late Councell of Trent, and our Countriman Master* Harding, *hath challenged it here and there of some miss-quotations, which the learned Bishop doth confesse most ingenuously, and retort the like, and greater escapes vpon the Challenger: but wilfull, or purposed corruptions,* idq; cum authoritate *(such as theirs are) he cannot, he shall not find in him, nor any of his supposts.*

This small Worke of mine, Right Honourable, such as it is (and better it had been, if due encouragement, health, and meanes had not fayled me) I willingly submit vnto your iudicious Fatherhood and graue wisdome, hoping some small good may accrew thereby vnto my deere Mother, the Church of England, a sound member and obedient child whereof, I professe my selfe to be, farre from Poperie, and farther distant (if farther may be) from all itching, vpstart, Schismaticall humor, going the Kings High-way, and fighting as others haue

done before me contra Dextrarios & sinistrarios. I haue better learned my Religion out of Tertullian and others, that the first Religion is the best; and that the higher we steppe, the neerer we approch vnto the truth. And if this small attempt of mine, graced by your Honourable Patronage, shall but worke in my poore seduced Countrymen and Compatriots, a true loue of Antiquitie, and detestation of all Popish corruptions, in defacing and disgracing of all manner of good Bookes; to God onely be the glorie, I haue my desire. Resteth nothing but to shew my willing readinesse, and ready willingnesse to be imployed by your Honourable Lordship, in any seruice that commeth within the compasse and sphere of my small knowledge, and poore abilitie, and so I rest, Lond. 26. April. 1625.

Your Honourable Lordships
in all dutie to command,

Tho. Iames.

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The Sixt Article.

Of the ſufficiencie of the Holy Scripture for ſaluation.



OLIE Scripture containeth all things neceſſary for ſaluation; ſo that whatſoeuer is not read therein, nor may be proued thereby, is not to bee required of any man, that it ſhould bee beleeued as an Article of faith, or be thought requiſite or neceſſary to ſaluation.

In the name of the holy Scripture, wee do vnderſtand thoſe Canonicall bookes of the olde and new Teſtament; of whoſe authority was neuer any doubt in the Church.

Of the names and number of the Canonicall Bookes.

GENESIS.
EXODVS.
LEVITICVS.
NVMBERS.
DEVTERONOMY.
IOSVA.
IVDGES.
RVTH.
1. booke of SAMVEL.
2. booke of SAMVEL.
The 1. booke of KINGS.
The 2. booke of KINGS.
1. booke of CHRONICLES
2. booke of CHRONICLES

The 1. booke of ESDRAS.
The 2. booke of ESDRAS.
The booke of ESTHER.
The booke of IOB.
The PSALMES.
The PROVERBES.
ECCLESIASTES, or the Preacher.
CANTICLES, or Song of SALOMON.
4. Prophets the greater.
12. Prophets the lesser.

And the other bookes (as *Hierom* saith) the Church doth read for example of life, and instruction of manners: but yet doth it not apply them to stablish any Doctrine, such as are these following:

The third booke of ESDRAS.
The fourth booke of ESDRAS.
The booke of TOBIAS.
The booke of IVDITH.
The rest of the booke of ESTHER.
The booke of WISEDOME.
IESV, the sonne of SYRACH.
BARVCH the Prophet.
The song of the three Children.
The Storie of SVSANNA.
Of BEL and the DRAGON.
The prayer of MANASSES.
The first booke of MACCHABEES.
The second booke of MACCHABEES.

All the Bookes of the New Testament, as they are commonly receiued, we do receiue and accompt them for Canonicall.

This Sixt Article maintained and explained by the more moderate and learneder sort of Papists, *from whom I haue taken these Propositions following.*

1 THat they make the same Canon with vs.
2 Exhort vs to the diligent study of this sacred Word.
3 Shew the manifold vse and profit that we may reape thereby.

4 Its perſpicuity.
5 Its neceſsity to ſaluation.
6 The vnprofitable and vnneceſſary vſe of all other bookes.
7 Its commonneſſe to be read of all.
8 Laſtly, its contempt and reformation.

Whence by way of Corollarie, *I will entreate briefely.*

1 Of its tranſlation into the vulgar.
2 Of the *Latine* Edition.
3 Of the *Septuagint.*
4 Of the *Hebrew* Canon, ſhewing that it ought to be the Canon and rule of all other Tranſlations.

The Firſt Propoſition.

That they make the ſame Canon with vs.

FIrſt, [a] *Leontius*, commonly called *Aduocatus*, is a ſure Aduocate for vs in this point, making the ſame Canon almoſt with vs, and informing vs, *That in his time, it was not onely his, but the Churches opinion.* [b] *Irmilius*, in his learned Dialogue, betweene the Maſter and the Scholler, proceeds further, and yeelds the ſame reaſon that we doe: *becauſe the Hebrewes difference them after the ſame ſort, according vnto the teſtimony of S. Hierome and others.* But there is a *cautè lege*, or *Caueat* put in againſt them both: *Maledicta gloſſa quæ corrumpit Textum. Scripturæ libris non Canonici. Caute lege, nam perperam quoſdam libros, à Canone ſſ. Scripturarum euellit.*

Secondly, [c] *Boſton of Bury*, the painefull, but vniudicious

† a *In Leontio Aduocato Act. 2. Col. 96. B. Bibl. M. Patrum p. 4. ex Cron. Rem.* vbi legitur in textu. Hi ſunt libri tam priſci quam recentes, quæ in Eccleſia pro Canonicis habentur, *Adſcribe in marg.* Caute lege: Nam *Tobiam, Iudith, Eſther, Sapientia, Eccleſiaſticum, & Macchabæos* perperam omiſit.

† b *In Irmilio de partibus div. legis l. 1. c. 3. Col. 3. C. M.* Adiungunt plures—Eſdræ 2. Iudith 1. Heſt. 1. Macchab. 2. D. Quare hi libri non inter Canonicas Scripturas currunt. MS quoniã apud Hebræos, quoq; ſuper hac differentia recipiebatur, ſicut Hieronymus cæteriq; teſtatur, &c. *Boſton* of *Burie* in his Catalogue of Manuſcript books ouer all England

in his time. ☞ Sunt præterea alii quidam libri vt Sapientia Salomonis, libri Iesu filii Syrach, quidicitur Ecclesiast. liber Iudith, Thobias, & libri Macchabæorum qui leguntur quidem, sed non scribuntur in Canone.

Monke, treating of *Apocrypha* bookes, out of *Isidore* and *Iuo*, makes the selfe same Canon with vs, and that for the same reason, and with the same limitation: Shewing besides who were the supposed Authors of those *Apocrypha* bookes.

Lastly, the History of *Bell* and the *Dragon*, is challenged by our quick-sighted [d] *Erasmus* for an *Apocrypha* story. The like censure [e] *Spondanus* passeth vpon the *Booke of Tobie*, and *Erasmus* vpon *Iudith, and the Macchabees*.

In Catal. MS. in præfat. d † Historia Belis Apocrypha i. *Eras. ex Annot. Dion in p. 5. Aug. & scholijs in p. 3 in D. per præfat. in Danielem.* e † Quam historiam scio inter Apocrypha numerari. f †. *Erasmus in ep. ad p. 86.* h †. *Erasmus in Iudd Aug.*

¶ *The second Proposition.*

That they exhort vs to the diligent study of the sacred Scriptures.

BY the complaint of diuerse writers both old and new, the Scriptuees were too too much neglected, shall I say, or vtterly despised, generally of their Monkes, and Friars, Preachers, and others (as more opportunely shall be shewed in the handling of the eight proposition) and therefore the Spirit of God which bloweth where it listeth, and illuminateth whom it pleaseth, raised vp some in priuate, some in publike, to be notable instruments of his glory. I will onely touch and away.

i Ms. *in Coll. Ball. Oxon.* ☞

In the history of the Councell of [i] *Basile*, there is a whole Sermon, to rouse their diligent attention to the hearing and heeding of Gods word. *Vatablus*, more powerfully and feelingly, before his *Bibles*, with the double translation and Scholiaes, hath collected summed and vp all the testimonies of the Bible, [k] *the rather to incite and prouoke men to the studie of the holy Bible*, and not vnworthily; for there is [l] *a blessing annexed*

k † Ad sacrarum lit. studium exhortatur ex sacris literis.

l †. Benedictio obedientibus verbo Dei, maledictio non credentibus. *In Cap. 11. Deut. Bibl. Ro. Vatabli in Marg.*

nexed to them that obey, and a curse vpon them that disobey, or discredite Gods word, [m] wherein is *contained life,* yea [n] *life eternall,* and therefore it is called [o] *foode,* the [p] foode of the soule, *perfect foode,* [q] *spirituall Manna, which must be gathered in the morning; to shew, that wee must begin betime to gather, that is, to study it as it were in the morning of our ages.* [r] *The Church may fitly be tearmed Christs body, & this the eye whereby it seeth, according to that of the Psalmist, The word of God is a lanthern vnto my feete. The* [s] *word of God is called Sion,* Sion *signifieth a looking glasse or mirrour, wherein God is both seene and found.* To conclude, it is both a [t] *Sword to* [u] *conquer Antichrist,* and a Shield to protect vs from his fieric assaults, of a [x] *principall vertue to direct man to the right Catholique faith.* And to say no more, *all the* [y] *Scripture is referred vnto Christ, whom to serue is to raigne.*

m † Vita in verbo Dei, *Vatablus & Steph. in Luca, C. 4. in Marg.*

n ☞ Vita æterna in Scrit. tota continetur. *Bacō Ms. inter opera minora, p. 41.*

o ☞ Sermo Dei cibus est. *Ms. 43. p. 28.*

p ☞ Sacra scrip. dicitur esta perfecta, *Ms* * p. 22

q ☞ Mane etiam colligebant Manna in signum quod ab ineunte ætate insudandū est, s. Scripturæ quæ per Manna exprimitur, *Ms* * *p.* 22.

r ☞ Corpus Christi est ecclesia, cuius oculus est S. Scriptura vt dicit Psalmista, lucerna pedibus meis verbum tuum, D. *Ms. 29 p. 324.*

s ☞ Recte Scriptura Sion, dicitur quia speculum est Dei, quod hic reperitur & videtur. *Hist Basil, Ms. 2. p. 5.*

c ☞ Gladius clypeusq; *Ms* 43, 128.

v † Antichristus debellatur, per S. Christi Euangelium, *Lmiger, p.* 1468.

x ☞ In s. scriptura auctoritas principalis ad dirigendam fidem Catholicā. *Ms* 21. p. 205.

x ☞ Omnes Scripturæ referendæ ad Christum cui seruire est regnare, *Bacon Ms. p.* 46.

¶ *The Third Proposition.*

The manifold vse and profit thereof.

THis proposition, hath a necessarie coherence with the former, and a neere dependance on the fift, of the necessitie to saluation: and therefore being vertually contained in them, I will passe by it, with a light touch,

¶ *The Fourth Proposition.*

Of its Perspicuitie.

THe word of God being (as hath bene formerly shewed) the bread of life, the spirituall *Manna,* what auaileth it, if it be not broken; or if it be broken, if it bee not digested? If

the Arke be vnder its coucrings, how shall the glory of God be seene? Or if it be seene, if onely the High-Priest may enter? The Scriptures are hard, and the difficulties are many; to assoyle this doubt, and resolue the question, the Scripture is plaine, [y] *ad dandam homini viatori notitiam veram sufficientem partim per plana*, and for the rest, the obseruation is safe that is giuen vpon [z] *Cyrill, that wee must not be too curious to hunt after that which God would haue vnknowne in the Scripture.*

y. Ms 21. p. 149

z ☞ Quæ aperte dicta non sunt, curiosius in dagari non debent. *Cyril aduersus Anthropom. 2. p. 709.*

¶ *The Fift Proposition.*

The Scripture containeth all things necessarie to saluation.

[a] *BEliefe in the Scripture is sufficient to saluation*, and that a man would thinke were sufficient to cause vs to meditate in Gods word both day and night: but we [b] must ioyne Good-workes with our Faith. *Meditation without operation is fruitlesse, it* [c] *containeth all things: all things* [d] *necessary to saluation: heerein is contained the wisedome of God,* [e] *Sapientia Dei, &c. the wisedome of God is contained in his Law, that is, in both the Testaments, we need seeke no further,* [f] this alone is able to saue vs. *It* [g] *is so sufficient, that nothing can be added to its sufficiency: this sure* [h] *rule of Faith will square all that is amisse,* [i] this *Anchor* will hold all that is fleeting, [k] *it neither doth deceiue others, or is deceiued it selfe.* For a conclusion of this point, it is [l] *a most infallible rule, and super sufficient*, or omnisufficient meanes of our Saluation, let this suffice: but that I must needs take away one obiection before I passe further. It may perhaps bee granted, that all things necessarie to Saluation are grounded in the Scripture: but in what sense, literall or mysticall, apert, or hidden? I answere, [m] out of the

a † Scripturæ credulitas sufficiens ad salutem. *Ferus in c. 17. Io. pa. 508.*

b ☞ Nihil valet meditari, nisi sequatur operari, Ms * p. 528.

c † *In Iud. Chrys.* Scripturas continere omnia.

d ☞ Necessaria ad salutem tradit. *Ms. hist. Conc. Bas. p. 643.*

e ☞ Sapientia Dei comprehenditur in lege Dei vtriusq; Testamenti. † Et nihil in Ecclesia Dei debet plus considerari, *Bacon Ms. p. 47.*

g † Adeo perfecta vt nihil ei adiiciendum. *In Synopsi de vita Aboardi ad 4.*

h *Ant. de Dominis* fidei regula certa. l. 1. pag. 5.

i Ad eam tanquam ad Anchoram confugium. Id. ib.

k ☞ Nec fallere, nec falli potest, *Conc. Bas. Ms. p. 39.*

l ☞ Infallibilis regula & sufficientissima, Ibid. pag. 42. & *Ant. de Dom. lib. 6. cap. 1. §. 32.*

m ☞ Omnia necessaria ad salutem fundantur in sensu literali, *Hist. Concil. Bas. Ms. p. 42.*

Conn-

Councell of Basil, All things needfull to Saluation, are founded in the literall sense of the Scripture.

¶ The Sixt Proposition

The vnprofitable and vnnecessarie vse of all other Bookes.

THere was a time, when blind superstition did so farre preuaile amongst vs, that [n] there was no God amongst vs almost but *Aristotle, no* [o] *Diuinitie, but drawne out of the dregges of Philosophy*; and as if these were not sufficient to blind our spirituall eyes, or puzzle our vnderstandings, a labryinth of humane traditions were found out, to amaze and perplex vs: but thankes be to God, the night is passed, and the day is come; darkenesse is passed, and the glorious Sunne shine of the Gospell hath long since expelled these mists or fogges: Wee haue a certaine rule to guide vs; an Ariadnean clue to direct vs, [p] *ipsa Scripturæ verba ponenda: Catches and sophismes of Logicians, abstruse and hard questions of Aristotle will not serue the turne: Gods word alone is certaine, other profes vncertaine and false, if they dissent from it.* [r] *Without Scripture nothing is to be affirmed, and* [s] *beyond it nothing is to be concluded:* [t] *to know nothing but the Gospell, is to know all things.* [u] *The word of God, onely and alonely is to be honoured with all manner of reuerence; all other things are but adiectitious and superfluous, if not hurtfull and noxious: in comparison of Gods word, all other things are as nothing, or of no weight.* [x] *The Law of God is so perfect, that it admits of no addition*: much lesse may

n † Claues cælestis Philosophiæ Aristoteli acceptæ, *Io. Auent. Annal. Bonorum l. 2. p. 95.* in Theologorum scholis celebrior Aristoteles quam *Paulus. Erasmus. schol. in Hier. p. 17.*

o † Argumentorum riui ex Aristotelis fontibus. *Io. Auent annal. l. 2 p. 146.*

† Mundana Philosophia dominatur, *Germ ser. v. 1. p. 831.*

p † Non Dialecticorũ tendicula nec Arist. spineta quærenda sunt, ipsa Scripturarum verba poniendi. *Io. Langus in Chron. Cytiz. p. 833. Germ. ser. pag. 1.*

q † Solum Dei verbum certum: cætera falsa si dissentiant. *Ferus in ep. ad Rom. c. 3. pag. 305.*

r Sine Scriptura nihil asserendum, *in Ind. Chrysost.* r † Nihil vltra quam sacris literis proditum est definiendum, *Erasm. annal. in Hilarium.* c † Extra Euangelium nihil scire est omnia scire, *Faber in præfat. in 4. Euang.* u † Solum Dei verbum honoretur omnino: cætera autem velut aduentitia & superflua, si non etiam noxia reiiciantur: Christus est omnia, verbum Dei omnia, cætera tanquam nihilum & inane. *Iac. Faber in Marcum, p. 285.*

x Lex Dei adeo perfecta vt nil ei adiiciendum, *In Synopsi de vita Agobardi ad 4.* x † Ire ad dexteram est addere verbo Dei, ire ad sinistram detrahere, *Val. in Ios. c. Ms 10.*

may wee take ought therefrom : *This I were to turne to the right hand or to the left*, and not to runne the way of righteousnesse. [z] *Addition to Gods word is as heinous a sinne, as the sinne of witch-craft.* The stones that *Dauid* must carry in his sling, must be taken out of this Sanctuarie: my exhortation to all shalbe, briefly that of the famous *Grosthead* to his Regents of *Oxford*: *Take heed that in stead of these* * *foundation stones, you bring not vnfundamentall or mouldering ones*; such as are the [a] *dreames and fictions of Preachers, which by an Allegoricall, or mysticall sence, make good what best comes into their brain-sicke heades*, causing the [b] *Scriptures which should saue them; to serue them.* I conclude with the saying and beliefe of *Erasmus*: [c] *What soeuer I read, either directly in the holy Scriptures, or virtually to bee deduced out of them: as the Symbole of the Apostles, I beleeue with the greatest assurance that may bee, further I dare not goe*; this faith contenteth mee : all other [d] *Quiddities, and Esseities*, [e] *Fooleries, Gryphes*, [f] *Curious, or rather impious questions, I leaue to bee disputed*, in their proper place, *the Schooles.*

y † Addere præcepto dei gravius peccatum quam velle scire futura per simulachra, *Vatab. in 1 Reg.* 15. nu. 4.

z Ne præter fundamentales, vel pro fundamentalibus, non fundamentales ponantur lapides. *Luc. in ex. ad Regentes Oxon, Ms.*

* Mystici sensunt somnia & fictiones predicatorum cum vnusquisque depingat prout vult *Nota marg. apud Thostat. in Ios. 6. 9. 73 p. 98. ex edit.*

b † Scita decretas Christi non seruare sed seruire, *Io. Auent. annal. l. 5. p. 452.* c † Quæ lego in sacris libris & in Symbolo Apostolorum summa fiducia credo, nec vltra credo, cætera permitto Theologis disputan de *Eras. pag. 117.* d † Quidditates & esseitatas, *p. 1. Germ. ser. pag. 833.* † e Nugæ in scholis, *Eras. ex annot. vivis, p. 3, cap. 10.* f † Curiosas ne dicam, impiæ quæstiones *Eras. annot in Hilarium.*

¶ *The seuenth Proposition.*

Its common to be read of all.

THe holy Scripture, as it affordeth stronger meate for them that are or should bee [g] *perfect, that is, Clearkes and Prælates*: so it hath milke for Babes, [h] *must be read of all*: [i] *all haue pasturing vpon these commons.* [k] *The progresse*, or profit *thereof, is not restrayned to one part and not to an other* : as if some may read it, and some may not. *Why then doe they so much*

g ☞ Quædam (esca) est Prælutor est perfectorum scilicet, S. Scriptura, *Ms* * *pag. 22.*

h Lectio debet omnibus esse communis, *In Ind. Chrysost.* i ☞ Communis est ista pastura, qui nouit Apostolus cum dixit: Frater debitor sum omnibus Græcis, Latinis, & Barbaris, *Ms* * *pag. 300.*

k ☞ Progressus S. Scripturæ, non est coarctatuu ad partem vniuersitatis, *Ms 21. p. 149.*

much [l] *scorne, that lay or prophane men* (as they tearme them) *should read the Scriptures*: [m] *as if no man were to talke of Christ or Scripture but Diuines. What* [n] *though some abuse it? All will not; it is no such* [o] *heynous matter*, as you would make it, *to translate the Scripture into the vulgar*: and yet, some for translating the Bible, more for [q] *reading of it, haue bene consumed with fire and flames*; when poore soules they [r] *had more neede of instructers, then tormentors*, and might haue beene [s] wonne to the truth of their religion (supposing it to be so) by faire meanes, rather than by compulsion. *Faith is free to bee perswaded, not commanded: with Erasmus I will leaue men that cannot be perswaded, to Gods mercy, the furthest that wee can doe, (vnlesse they bee troublers of States, and seditious Schismatickes) is to excommunicate them.* But as a wise Lawyer saith, *non mouendum quod sine sanguine moueri nequit*: as wee must saue blood and not spill it; so wee must saue soules, and not damne them, if it may be otherwise.

l † Quare indignantur si prophanus legat Scripturas, *Io. Anem. Bownum, l 4. g. 382 & p. 116.*

m † Ne quis loquatur de Christo aut de S. literis nisi Theol *Eras. p. 9*

n † Lectio populi non prohibenda quia aliqui abutuntur, *Anemin Io.*

o † Nefas esse scripturam in populare linguam vertere. *Eras. v. 9 p 802.*

q Nunc exoriuntur homines. *Eras. v. 9. p. 508.*

r † Doctore hic magis opus est quem tortore, *Lipsius in polit. l. 4. c. 16*

s † Docendo magis quam iubendo, monendo quam mirando, *Lipsius polit. l. 4. c. 4.* t † Fides suadenda non imperanda. *Io.* v † Relinquendus animo donec resipiscat aut excom· *Eras. v. 9. p. 380.* x Non errantes in religione sed turbantes punitum ire in *Lips ad Polit. Not. in c. 2. l. 4. & p. 78.* y *H. Aared. Lauder. c. 21. p. 47.*

¶ *The eight Proposition.*

The contempt of Scripture, and a desire of Reformation.

THe complaint was too true, that [y] *Ferus* once made; *the word of God, was in worse case amongst Christians then amongst Iewes or Gentiles, it was so tossed and tumbled, rent and torne, no otherwise saith* [z] *Polydor Virgill, then Coblers vse their filthy leather.* Hee speakes this of the Canonists and Lawyers, *the false Prophets, whereby God doth* [a] *seduce men, when hee giues them ouer to a reprobate minde, that hate his word, and refuse to be reformed by the same,* [b] *neglecting it for I know not what Bulles and traditions of men.* Of these writeth an ancient writer, whose

y † Verbum Dei & Scriptura multo peius a Christianis discrepatum est, quam a Iudæis vel Gentibus, *Ferus in Io. c. 5. q. 20.*

z † Iurisperiti detorquent Scripturas quo volunt, vt Sutores sordidas pelles, *Virg. de inuent. l. 4. c. 9 p. 271.*

a † Deus opera Pseudo-prophetarum seducit eos qui verbum eius oderunt, *Vatabl. in Reg. 3. c. 22. in marg.* b ☞ Neglectis Scripturis propter bullas & institura hominum. *Ma. 29 p. 383.*

name were well worth the knowing, and his obſeruations note-worthy; and therefore I will take the paines to tranſcribe it wholly, as much as maketh for our purpoſe. c *I ſay, their watchmen are all blind, and yet as blind as they are they can ſee vaine and tranſitory things, thus we may interpret theſe words: they are bliad in ſpirituall affaires, but quick-ſighted enough in temporall matters. It is ſaid in the Goſpell, the light of thy body is thy eye. Chriſts body is his Church, his eye is the holy Scripture, according vnto the ſaying of the Pſalmiſt: Thy word is a lanterne vnto my feete, &c. But in theſe preſent times, alacke for woe; there is an Amphora, a beame in their eyes, which by ſæcular and gaineſull Sciences, take vpon them the rule and gouernance of the Church (which is his body) by traditions and ordinances of men. The weightie and ponderous talent of Lead, ſignifieth ſinne and ſecular affaires, procured by couetouſneſſe. And at this preſent time, what is this talent of Lead, but their Priuiledges, Diſpenſations, and ſuch like, ſealed with Lead? The two women which liſt this two eared pot betweene them, ſignifie pleaſure and vaine-glory, whereby many gather euill riches into their houſes. Their wings are like Kites: The Kite is a rauenous birde, houering vp and downe, to lye in waite for tame foule, or ſtinking carrion. So theſe couetous men, lye houering betweene heauen and earth, caſting about how they may get into their hands, whether it be by right or wrong, this tranſitory pelfe of the world: but their being is in the land of Sennaar, that is to ſay, in hell, where is nothing but loathſome ſmelles, and gnaſhing of teeth.* Out of theſe words wee inferre this, that many in thoſe dayes ſought after wealth, few after the Scripture, the light of their ſoules: few looked into this d *mirrour*, to ſee the deformitie and foulneſſe of their ſoules, fewer that e *tread in thoſe ſteppes which lead vnto ſaluation.*

c Ipſa ſpeculatores eius cæci omnes, vident vana, hoc eſt cæci in ſpiritualibus: ſed perſpicaces in temporalibus. Et in euangelio dicitur, lucerna corporis tui eſt oculus tuus. Corpus Chriſti eſt Eccleſia, cuius oculus eſt ſacra ſcriptura, vt dicit Pſalmiſta. Lucerna pedibus meis verbum tuum, &c. Sed hodie eſt amphora oculis eorum qui per ſæcularē ſcientiam & lucrationē Eccleſiam quæ eſt, corpus Chriſti diriguut, & ſecundum inſtituta hominum regūt & gubernāt. Talentum plumbi ponderoſum ſcilicet peccatū ſignificat, & negotium ſæculare quod exigit auaritia. Et quid hodie talentum plumbi niſi bullata Priuilegia, diſpenſationes, reſcripta cauſidica et huiuſm. Duæ mulieres quæ leuant amphoram, voluptatem ſignificant, & inanem gloriam propter quæ congregant multi auaritiam malam Domui ſuæ. Quarum alæ ſunt vt milui, qui eſt Auis rapax, querula, circumvolans, auibus domeſticis inſidians & cadaueribus. Sic & in eatum auari inter cælum & terram defertur quia captat inania: ſed ſtabilitur in terra Sennaar, id eſt, in inferno vbi fætor & ſtridor dentium, *Mi* 29. *p.* 324. d ☞ Sacra Scriptura ſpeculum eſt Dei, quo videtur ſacra hiſt. *Conc Baſm.* 2 *p.* 5. e Pauciſſimi hodiernis temporibus repeciuntur, qui eam viſitent, aut frequentent, Ibid.

The first Corollary.

Of the Translation of the Scripture *into the* vulgar *tongue.*

OF this we haue heard *Erasmus* iudgement, in the seuenth Proposition; if that suffice not, [f] *Geo. Wicelius* a moderate Papist, that wrote not many yeares after *Luther*, will be able to informe vs, *that as the times are now, it cannot bee otherwise, but the Bible must be translated faithfully out of the originals*: He reckons vp the great vse, and soueraigne profit likely to flow therefrom: *but chiefely* (saith [g] hee) *it will make our Preachers more warie and carefull in their citations of Scripture, lest the lay hearer may perhaps take them tardie now and then.* And hee further saith, in the same place, *that* [h] *there is no feare of making them Heretikes, by reading Gods word, if the Pastors and Teachers doe their duty.* The [i] *Anonymus* writer vpon *Iohn*, *will not haue the people prohibited from reading the Bible: but that they ought to be translated into English, or French.* [k] *Cuspinian*, saith, that the Scripture was read, by the same token, that some *were* burned for it. By the meanes of *Cyrill and* [l] *Methodius*, *the Sclauons inioyed their seruice in the vulgar tongue, full sore against the Pontificians will.* [m] *Ant. de Dominis*, vrges this point mainely: but what need haue wee of more testimonies? This point is ratified, *by a voyce from heauen* (if [n] *Æneas Siluius* report before hee was Pope do not faile me:) *There was a voyce*, whilest this businesse of hauing the seruice in the vulgar tongue was treated of, *heard from heauen saying, Let euery spirit praise the Lord, and euery tongue confesse him.*

f Flagitat necessitas huius ævi, vt sint conuersa Biblia in linguas vnicuique nationi vernaculas. *Geo. Wicelius meth. Conc. Cap.* 2.

g Porro præter alias commoditates, quas secum affert interpretatio primariæ linguæ, magnum incitamentum ecclesiastis erit, vt vel literati vulgi metu, accuratiùs cautiusque Scripturæ loca in Cathedris vsurpent. *Geo. Wicelius.* Ib.

h Nec periculum est vt hinc hæreses pullulent, si in sua quisque statione modo steterit. *Ib.*

i † Laicos non sub mouendos a lectione: sed Biblia traducenda in vulgarem Gallicam vel Britannicam. *Anon. in Io.*

k † Ob articulos huiusmodi exuruntur homines. *Io. Cuspin. Austr. p.* 602.

l † Contra Pontif. sententiam obtinuit sacra patrio sermone, *Zuingerus p.* 4146. *ex Ranulpho Higden l.* 5. *c.* 32. *Anton. Tit.* 16. *c.* 1. *§* 1 *§§* 4.

m † *Ant. de Dom. l.* 7. *c.* 8.

n † Audita vox de cœlo, omnis spiritus laudet Dominum, et omnis lingua confiteatur ei. *Æn. Silvius referent Zuinger.* 1. 4168.

The ſecond Corollary.

Of the vulgar Latine Edition.

SOme make the *vulgar Latine* of equall authority with the originall *Hebrew* and *Greeke*, preferring *Agar* the hand-maid, before *Sara* the Miſtreſſe, to verifie that of the Scripture: *I haue ſeene many ſeruants ride, and their maſters goe on foote.* It is alſo queſtioned amongſt ſome of the leſſe learned, whether it be *Hieromes or no*; but that opinion, and that of theirs, who ſhame not to ſay, that he wrote as a * *Prophet rather then as an Interpreter*, is cryed downe by the° learneder ſort of Papiſts; ſtiling it therefore (as commonly it is) by the name of the *Vulgar Edition*. The iudgement of the beſt in theſe ages, ſince the light of the Tongues hath ſprung forth, is, that it is a ᵖ *faulty*, ᑫ *corrupt*, ʳ *depraued tranſlation*: How often is the Interpreter taken tripping by their beſt linguiſts? *It is full fraught, with* ˢ *groſſe errours and miſtakings, with I know* ᵗ *not what riffe raffe.* One hath noted vnto vs 8000. *at the leaſt*, and theſe errours are rooted and inueterate; for *Roger Bacon* our learned Countryman, hath long ſince obſerued, ᵘ *that to the diſpleaſure of God, and infinite loſſe to his Church, it remained vncorrected in his time*: or if it were amended, it was the ˣ *worſe for their corrections*, few of them beeing willing, and fewer able to performe the ſame, as it ought to be done, ʸ *wanting both Greeke, Hebrew, and the Arabick tongues*: and hee ends with a patheticall ſpeech to the ᶻ *Pope, to apply a remedy in time to this maladie*, leaſt it ſhould happen to feſter and infeſt the Church of God, as it hath done theſe many yeares after his death, and is to this preſent day (notwithſtanding they haue beene often tampering with it,) in no good ſtate of conualeſcencie, the more to blame are the *Dowiſts*, that haue tranſlated it into *Engliſh*, and obtruded to our ſimple Countrymen, as the very word of God.

Gen 16.8.

Eccleſ. 10,7.

* *Mariana* ſaith otherwiſe, Interpres non dicto dictante latinam reddidit. De *vulg. edit. c.* 2, *p* 10.

o † Non eſt ea ipſa quã Hier. correxit. *Io Mariana in V. de vulg. edit.*

p † Mendoſa *Ioh. Mariana, ib.*

q † In ea confeſſi errores *Tuec. Tuec. in Cant. p* 124.

r Longè à veritate declinat, *Aug Steuchus in Deut.* 28. *pag* 176.

ſ † Multiplici vitio ſcatet, *Iac. Faber in Apol. præfixa epiſt D. Pauli p.* 2.

t † Scatebat quiſquilis erroris *Iſid. Clarius præfat. in Biblia.*

v ☞ Infinitum eſt illud damnum & vituperium ſpiritus Dei *Bacon Ms p* 53.

x ☞ Quilibet corrigit ex ſua voluntate. *Ioid. p* 54.

o ☞ Non ſunt quatuor qui ſciunt Hebr. Gr Arab. *ibid* 16.

p ☞ Clamor ad Deum & ad vos qui ſoli poteſtis apponere remedium ſub Deo, *ibid.* 54.

The third Corollary.

¶ *Of the Septuagint.*

OMitting the curioſitie and ſpeculatiue knowledge of thoſe hidden queſtions, whether the 72. Tranſlators, were ſhut vp in 72. diuers Celles: or being all together, did ſo vnanimouſly agree vpon one Tranſlation: moſt certaine it is, that as it is, be it more or leſſe, corrupted q *it was, and accordingly and frequently cited and vrged by the Apoſtles*, who being to plant the primitiue faith in mens hearts, thought it not beſt to put ſuch ſcruples of reading, and diuers lections into their heades, *and it was no fit time then to moone or diſpute this queſtion, whether the Hebrew originals*, were to bee preferred before the Septuagint tranſlation, the fountaine before riuelets: *They were otherwiſe occupied, about preaching the word, conuerting of Nations*, there was a *conſtat* for the truth of that they taught: further then that which tended to edification, they ſought not, *but to prouide honeſt things for them before God and before men.*

q † Apoſtoli atque Euangeliſtæ frequentiſſimè cum proferunt Scripturarum teſtimonia minime curent exactam illam Hebraicæ veritatis explicationem: vt nonnunquam diuerſa, atque Hebraica habet, ſi verba caute contemplere, ſcripſiſſe videantur. *Iſid. Clar. in præfat in Biblia.*

† Nulla ſuper diſcrepantia veritatis Hebraicæ quæſtio erat. Simpliciter credebant Sermonem Hebraicum, in Græcas voces fuiſſe mutatum. Nec cuiquam tunc curæ fuit diſcutere cum de veritate non dubitaretur. Sed nec Apoſtoli debuerunt iſtiuſmodi rebus occupari qui neceſſe habebant opportunæ et importunæ predicationi Cœleſtis gratiæ et Gentium conuerſioni inſiſtere, et prouidere bona non ſolum coram Deo ſed etiam coram hominibus. *Chr. Maſſæus in Chron. l. 2. 118.*

The fourth Corollary.

Of the Hebrew *Canon, ſhewing that it ought to be the Canon and rule of all other Tranſlations.*

IF the rule ſwarue or decline, it cannot direct; if the fountaine bee myrie and tainted, the water that iſſueth from it cannot bee ſtanch; that which directeth others, muſt bee infallible in, and of it ſelfe: ſo fareth it with the

Hebrew Bibles, (ſay our obiectors what they will) r *they are incorrupt, and not onely the vulgar, but all other tranſlations muſt bee reduced vnto it, as riuers vnto their* ſ *Fountaine.* This hath beene hitherto the practiſe of the beſt learned of the Romiſh Church, *Aug. Steuchus, Arias Montanus, Iſidorus Clarius, Iac. Faber,* we are able to produce cloudes of witneſſes to manifeſt the clearneſſe of this truth, and therefore taking it as granted, we will with t *Roger Bacon,* and u others, *bemoane the want of men expert and learned in the tongues of former ages,* and with thankfulnes to the Almighty reioyce, x *for the light of the Goſpell, in this* y *golden age, Which hath brought with it ſo much knowledge of the tongues, and ſhineth ſo brightly amongſt vs,* that none but men z *that ſit in darkeneſſe,* and in the ſhadow of death, will dare to oppoſe againſt this truth, and defend the contrary.

r † Exemplaria Hebraica non ſunt corrupta. *Hier. ab oleaſtro præfat. in Pentateuchum.*

ſ Neq; noſtra fides interpretatione nititur niſi cum fontibus comparata. *Io. Mariana tr. pro vulgat. Edit. pag.* 110. *Col.* 1.

† Ex diuinis fontibus potius quam ex qualibuſcunque riuulis, *Eraſ. p.* 6. *Annot in Nouum Teſt. in præfat. ad Lect.*

t ☞ Non ſunt quatuor qui ſciunt Græcam, Hebraicam, & Arabicam, *Rog. Bacon in opere minori, p.* 16.

u † Priores doctores linguas non callebant, *Tuc. Tuccius in Cantica, p.* 129.

x † Redeunte Euangelii luce, quæ ſeſe tandē mundo rurſū hac tempeſtate inſinuat — a temp Conſtantini non fuit maior linguarum cognitio, *Iac. Faber præfat. in Euang.*

y † Hac ætate noſtra quam ego hoc nomine auream appello, *Iſid. Clar. præfat. in Biblia.*

z † (Homines) oppleti tenebris. *Io. Mariana de vulg. p.* 34.

The Eleuenth Article.

Of the Iuſtification of Man.

WEe are accounted righteous before God, h onely for the merit of our Lord and Sauiour Ieſus i by faith, and not for our owne workes or deſeruings: Wherefore that wee are iuſtified by faith onely, is a moſt wholeſome doctrine, and full of comfort.

h ☞ Nō ex noſtris meritis ſed ex ſua bonitate, *Phil. Repington, Ms. p.* 296.

i † Sola fide in Chriſtum & nullis meritis noſtris iuſtificamur, *Fer. in c.* 16 *ad Rom.*

† Non debiti ſed gratiæ, non iuſtitiæ ſed miſericordiæ, *Ferus in c.* 5. *Io. p.* 254.

† Pii in ſola Dei miſericordia confidunt. *Sneygoud in arg. Pſal.* 57, *p.* 201.

† Nullis mortalium vel viribus, vel copiis fidit, *Id. in Pſ.* 61. *in Arg. p.* 252.

† Fidei noſtræ baſis, *Eraſ. v.* 3. *ep. p.* 7.

† Totum Chriſtianorum bonum eſt, *Stella in Lucam, p.* 64.

This eleuenth Article explained and maintained by Papists.

BEcause Iustification by sole faith, [a] *is the soule, life, and definition, and all, in a Protestant; first deuised by* [b] *Luther,* [c] *impugned by the Fathers, neuer* [d] *beleeued of the Waldenses, nor to be gathered out of their owne opinions, or out of the writings of Catholickes: no signes or traces of onely iustifying faith, but onely such which doth* [e] *separate them farre from the Protestant cape,* and lead them vnto looseneſſe: wee will make bold to scan this Article more narrowly, and resoluing the whole into it's parts, wee will diligently inquire;

a *R.S.p.*100.
b *R.S.p.*87.
c Fathers against Iustification by sole faith.
d *R.S.p.*167.
e *R.S.*172

1. About the name, nature, parts, and effects of Iustification.

2. Affirmatiuely, that it is onely for the merits of Christ by faith.

3. Negatiuely, not for our owne workes, or deseruings.

4. Wee will endeauour to make good this proposition, which is as it were, an *Eleophnga*, or scar-crow to the Papists, that we are iustified by faith onely, is a most wholesome doctrine, and very full of comfort, and all this according to the doctrine of the most renowned and best learned *Papists.*

The first Proposition.

About the Name, Nature, Parts, and Effects of Iustification.

IVstification, is when the faithfull and chosen seruants of God, which were preordained vnto saluation in Gods secret wisedome, being sinners by nature in *Adam*, guilty of eternall damnation, are accounted righteous, and pronounced iust before God, by his imputed and free righteousneſſe; and not onely for the merits of Christ, acquited from the guilt and punishment of hell fire: but made partakers of e-

ternall life, to their assured comfort in this, and certaine fruition in that better life which is to come.

Let vs take a better view of all the parts of this definition. Iustification appertaines onely to the faithfull Beleeuers; and none but they *are* [f] *preordained to life in Christ: these are a certaine number, not* [g] *all* chosen out of the masse, *and elected to saluation*: and yet for all this, they are called *sinners, and are* [h] *all sinners by nature*: [i] *as we are men, there* [k] *is no manner of righteousnesse remaining in vs,* [l] *all that we doe, or is done vpon vs, is accursed*: *accursed are the very thoughts of our hearts, vnderstandings, the members of our bodies, hands, mouthes, and feet, and the very contingent things of this world, whether of ioy or sorrow, are all accursed*: *so* [m] *that the best deeds of the best men, are no better then sinnes. In* [n] *our Good-workes there is some medley of euill,* not imputed to vs thorough Gods free mercie: and [o] *albeit we do neuer so much good, still we sinne, and summing* vp our good deeds and bad, the bad will be the greater number, and the more ponderous. To conclude this point, [p] all that wee can challenge to our selues is nothing but sinne, and a free acknowledgement, that of our selues *we deserue to be throwne into vtter darkenesse*, where is weeping and gnashing of teeth. In this deplored estate of ours, what remedy? What helpe is there for a distressed conscience? The selfesame that was last mentioned, let vs *ascend by an humble and lowly confession* of our sinnes, which is the first step to saluation: then by degrees acknowledging our sinnes, let vs call vpon God *for* [q] *mercy in fernerous* prayer, *liuely* [r] *faith, and* [s] *assured confidence*, and then lay sure hold vpon the throne of Grace, and the Mercy seat: thus appearing and appealing to Gods mercy from his iustice, though we bee sicke he will cure vs, though *we* [t] *be foule he will cleanse vs, though* [u] *we be naked, he will couer vs* with our elder Brothers garment, *and Iosephs* [x] *party-coloured coate died* red

f † In filio preordinati sunt ad vitam nempe qui in ipsum credunt, *Ferus in Io. c. 5 p 144.*

g Non omnes credituri sed soli electi *Ferus in c. 17. Ioh. p. 503.*

h † æqualiter omnes infirmii, nscii & peccatores, *Fer. in 3. c. Io, p. 70 & p. 87*

i † Homo quatenus homo semper peccat. *Ferus in c. 7. in Eccles. p 12.*

k † Nulla in nobis iustitia, *Vat. in Is. c. 4; in marg.*

l † Maledicta sunt non solum quæ nos agimus sed & quæ in nos aguntur: maledicta est cordis nostri cogitatio, ratio, os, manus, pedes &c. *Ferus in Io. c. 1. p 24.*

m † Quicquid agit iustus, peccatum est. *Eras p. 3. ep. p 7*

n † In bonis operibus nonnnihil mali. Quamuis ex misericordia Dei non imputetur. *Fer. in c. Math. 22. p 180.*

o † Quantacunq; bona feceris, semper tu maiora, vel saltem plura commitis mala, *Ferus in Math. cap. 22. p 181.*

p † Omnia nostra esse meras tenebras & peccata: atq; hic primus gradus est ad iustificationem, *Fer. in Io. cap. 3. pag. 92.*

q † Ad fontem misericordiæ recurrendū. Nisi ad fontē misericordiæ pro tanto delicto misericordia donetur ei, *Iac. Faber in Can. ep. ad Cor. c. 11. nu 81.*

r † Audit eos qui viua fide illum inuocant. *Stella in Lucam, p. 190. v. 2.*

s † Si certa in Deum fiducia credit. *Sygoudanus in arg Ps. 124. p. 503.* † Fortis fides te adiuvabit, *Id. in Psal. 129 p. 511.*

t † Mundati per fidem *Fer. in c. 26. p. 343.*

u † Christus cōscientiū & credentium tegit peccata per suam iustitiam, *Fer. in to. 1. p. 35.*

x † Agnoscit tunicam Io-

with

with his passion shall bee acknowledged, yea, though we *be* y *dead in sinnes and trespasses*, we know that our z liues are hid in him, and that he is able to raise vs vp from the *death of sinne, to the life of righteousnesse*: such seekers finde, so they seeke in Faith, such Debtors * *are able to satisfie the Law by their suretie Christ*, are made of Seruants Gods, a *Schollers*; *of Schollers*, b *Children*, and of Children heyres c vnto Eternall saluation: and this, *not for* d *any worth of ours, but of his free gift*. So that to descend this *Iacobs* Ladder, as we before ascended it. *The* e *gift of Faith is* infused into our hearts, this Faith bringeth vs vnto Christ, Christ vnto his Father, God seeing vs in Christ acknowledgeth vs to be his, f *accepts his righteousnesse for ours*, and for his sake takes vs vnto mercy, takes off the debt and hand-writing that was against vs, and finally admits vs into his heauenly mansions. *And all this proceedeth not of our* g *merits: but of his mercy, as now cometh to* be shewed in the next place.

seph: hoc est, iustitiam et merita Christi *Fer. in c.* 18. *Math. p.* 158.

y † Languidi ægroti, imò mortui. *Ar. Montanus. l.* 4. *de Gen. et Regen. Adam p.* 202.

z † Viuinus in fide. *Vatabl. in op. ad Gal. c.* 2.

† Iustorum vita in fide sua. *Cl. Guilliaudus. in ep. ad Rom. c.* 1. *in.* 7.

* † Qui non habet Christum per fidem, non habet legem, non satisfecit legi. *Fer. in Io c.* 5. *p.* 157.

a † Fides facit discipulum Christi, charitas ostendit et probat discipulum. *Fer. in c.* 13. *Io. p.* 427.

b † Per fidem efficimur filij dei. *Fer. in op. Io. 1. c.* 5. *p.* 670.

c † Filios facit, et deum patrem. *Iac. Faber. in c.* 5. *ad Gal. p.* 159.

d † Non pro cuiusquam meritis; sed pro mera largientis liberalitate. *Iac. Faber prefat in Euang.*

e † Spiritus s. donum. *Vat. summa tot. Scripturæ.*

f † Christi iustitia iustitia nostra, et in Christo efficimur iusti. *Isid. Clar. in ep Co*

g † Regnum cœlorum non est merces operum, sed gratia dei. *In Herma Bb. Pl. Col.* 83. *v.* 5.

☞ Donum sine merito. *Ms.* 29. *p.* 233.

The Second Proposition.

That Iustification is onely for the merits of Christ by Faith, in the affirmatiue.

d † Donum gratuitum et indebitum. *Io. Ferus in Ioa. 5. p.* 154.

† Non debiti sed gratæ, non iustitiæ sed misericordiæ. Ib.

☞ Gratiæ dei omnia adscribenda

THis gift h *of Grace is no debt*, no righteousnesse of ours, *but a fauour of Gods, to whom onely all must be abscribed*, as proceeding from his meere liberalitie, *by* i *Faith alone, by Christ* k *alone, in his* l *merit for his passion*, all rests m in his

Tho. de Brackley in sermonibus. Ms. 30. *p* 91. † Ex mera liberalitate largientis. *Iac Faber prefat in Euang.*

i † Sola fide in Christum et nullis meritis nostris iustificamur *Fer. in c.* 16 *ad Rom. p.* 327.

k † Sperant salutem per eum et non per alium. *Reyn. Snoyg. p.* 67. *in arg. ps* 19.

l † In Christi merito. *Claud. Paradus Symb. heroicis p.* 124.

m † In sola dei misericordia confidendum *Snoygeus in Arg. ps.* 51. *p.* 201.

grace no Christ: [n] without Faith, [o] *no Faith without Works, no workes of our as we dare ſtand vnto, or relie vpon, or* [p] *interpoſe* betweene God and vs, his iudgement and our ſinnes: [q] *mercy excludes merit, grace is oppoſed to workes, to this* [r] *fountaine of Grace we are to haue our recourſe,* and of this mercy [ſ] *and all-ſauing faith, to looke for ſaluation, and of no other.*

n Christus non recipitur niſi fide *Fer. in c. Ioh.* 1 *p.* 19.

o Fides ſine operibus non magis eſt dicenda fides, quam cadaver hominis meretur hominis vocabulum, *Eraſ. To.* 9 *p.* 570.

p † Iuſtus ne in operibus confidat quantumcunq; bonis. in *Ind. Chryſoſt.*

q † Gratiam excludi, ſi meritis ſaluamur, ib.

r † Ad fontem miſericordiæ recurrendum, *Iac. Faber in Can. ep. ad Cor. c.* 11. *nu* 81

ſ † Recipere omni ſaluificam Chriſto fidem, *Faber in c* 10. *ad Rom. nu.* 92.

t † Nulla ſalus a nobis † Virtute efficientiaq; ſua liberari non poterunt. *Arias Montanus de Gen. & Regenerat. Adam. l.* 4 *c.* 1 *p* 202

u † Comparatus Iob iuſtitiæ Dei hominis nullam declarat, *Vatablus in* Iob *c.* 9. *Nota marg.* † Homo homini comparatus vnus altero iuſtior—ſi ad Dei potentiam æqualiter omnes infirmi, inſcii & peccatores, *Fer. in c* 3 Io *p.* 70. † Si cum deo conferantur ſunt impii. *Vat.* in Io *c* 15 *nu* 85

v † Quæ iudicamus bona, recta intentione & feruenti facta, non protinus bona ſunt, ſi a nobis ſunt, ſed ſi a Deo, *Faber in Math. p.* 202.

The Third Propoſition.

Not for our owne workes or deſeruings, in the negatiue.

WE *looke for no ſaluation from our ſelues as of* [t] our ſelues, who [u] *though we be neuer ſo iuſt before men: yet are ſinfull in compariſon of God.* Nor from our owne righteouſneſſe, which [u] *is damnable,* if it be examined in rigor; *nor from our owne ſtrength and vertue, which is but weakneſſe, our beſt* [x] *workes that are tainted, wanting* foure graynes to make them currant in Gods ſcale, and therefore in the laſt place, it is a moſt wholeſome doctrine, and full of comfort, that wee are iuſtified by Faith. It is a wholeſome doctrine, becauſe it agreeth with the word of God, and teaching of their owne men: full of comfort becauſe it doth not onely hope that we may be ſaued: but breeds [y] *an aſſurance and confidence in our* minds, that we imbrace Chriſt, and leaue the world, truſt to Faith and diſclaime merit: which doctrine is not ſo to bee vnderſtood, as if Faith were barren without Good-workes, or that Good-workes were not to be followed of vs, if euer we meane to runne the way of ſaluation, which now come in the next Article to be examined.

u † In bonis operibus nonnihil mali, *Fer. in c.* 12. *Math. p.* 180. x † De fide habitu credendi, & fide confidentia dicta: vide *Stellam in Lucam p.* 64. † Certa in Deum fiducia & forti fide, *Snoygoud in Pſ* 124 *p.* 303.

Of the Twelfth Article.

Of Goodworkes.

ALbeit that Goodworkes, which are the fruites of Faith, and follow after iuſtification, cannot put away our ſinnes and endure the ſcueritie of Gods iudgement: yet are they pleaſing and acceptable to God in Chriſt, and doe ſpring out of a liuely Faith, in ſo much that by them a liuely Faith may be euidently knowne, as a Tree diſcerned by the fruit.

This Twelfth Article explained and maintained by the Papiſts.

THere is no Article thoroughout all our Doctrine ſo much ſcandalized as this of Goodworkes. Our Aduerſarie the Deuill hath raiſed vp our Aduerſaries the Papiſts, to reproach the whole hoſte of *Iſrael*, and the God of Hoſtes, as if we lead men to looſeneſſe, taught men to eſchew Goodworkes, as ſinnes, and neuer ſo much as ſtudied the point of Sanctification: but looke into their *Indices expurgatorij*, hearken vnto their vnpartiall and moderate Papiſts, and the ſcandall will ceaſe, and this Article be cleered from imputation of calumny. For taking away all opinion of merit, all confidence in Goodworkes, making them acceſſarie after, and not neceſſarie before Iuſtification, embracing them as the fruit, and not as the root of a true and liuely Faith, and we will be as forward as they to aduance the doctrine of Goodworkes, as being inuolued within the doctrine of Faith, and incorporated in the Articles of our Religion prouing theſe Propoſitions.

1. That Goodworkes are the fruite of Faith, and follow after Iuſtification.

2. That they cannot put away our ſinnes, and endure the ſeuerity of Gods iudgement.

3. That ſpringing out of a liuely Faith, they are pleaſing and acceptable to God in Chriſt, and are to be knowne no otherwiſe, then the Tree is diſcerned by the fruit.

The Firſt Propoſition.

That Goodworkes are the fruits of Faith, and follow after Iuſtification.

FErus a moſt learned and pious Writer of their owne, ſaith as much in other words. [a] *Fides radix, Faith whereby* a man [b] *is iuſtified, is the root, Good-workes the fruite of our Iuſtification*. Now I ſuppoſe it will bee eaſily granted, that the root goeth before the fruit, both in order of time and of nature. Wherefore though it be moſt true, *that* [c] *Good-workes haue nothing to doe, or doe interuene in the very act of Iuſtification, which is vvrought by free mercy and faith* [d] *alone, and which hath the prime place in our Iuſtification, as being more operatiue in the meanes of our Saluation*, yet they doe conuene to, and follow after our Iuſtification; a true and liuely Faith is *ſtill* [e] *working by* [f] *charity* [g] *which waiteth vpon Faith, attired* [h] *with the ornaments and habillements of Good-workes, and they are ſo neceſſary by way of* [i] *conſequencie, but not of precedencie, non cauſatiuè ſed oſtenſiuè*, ſhewing, but not cauſing our Iuſtification. That I dare be bold to argue with [k] *Vatablus* (*as Saint Iames* doth) *a poſteriori, that hee that hath not Good-workes, hath no true faith in Chriſt*, no Chriſt, no benefit of his paſſion, and ſhall haue no part in his reſurrection; hee hath denied the Faith, and is already become a reprobate, and Infidell:

a † Fides radix, et opera bona fructus. *Fer. in 3. c. 10. p. 61.*
b † Qua homo iuſtificatur. Ib.
c † Iuſtificatio non ex operibus. *Faber. in Lucam. p. 376.*
d † Hoc donum in hac vita obtinetur per fidem tantum. *Ar. Montanus in Math. c. 19. nu. 30.* † Fides ex Dei gratia. *in ep. B. Petri nu. 1. p. 385.*
* † Primas partes aſſerendæ à Deo ſalutis fidei tribuo. *Iac. Faber. in ep. ad Rom. c. 4. p. 76.*
† Fides ad iuſtificationem ſummum tenet. *Id. ad Galat. c. 2. p. 154.*
¶ † In re ſalutis fides plus operatur, per ipſam n. iuſtificamur, non per operoſam charitatem. *Fer. in Eccl. c. 9 p. 147.*
e † Operoſa eſt. *Vat. in Baruch c. 1. nu. 21.*
f † Non puede ſer fee ſui limoſau ſui charidad *Ioſeph Luquian Erudicion Chriſtiana. p. 331. diſcurſ. 14.*
g † Fides charitate ſtipata. *Nota Marg. in Lemnium de occultis naturæ miraculis. l. 1 c. 14. p. 92.*
h † bonis ſiquidem deoque acceptis operibus fides ſolida nunquam deſtituta eſt ſed ornata. Id. Ib.
i † Bona opera non precedentia quæ meruit, ſed conſequentia que accepit oſtendat. *Cl. Gaillandius in ep. ad Rom. c. 4 p. 22.*
k † Qui bona opera non habet, teſtatur ſe fidem in Chriſtum non habere. *Vatablus in Iſa. 58. in Marg.*

but

but grant that hee hath Faith, it is but * *hypocriticall*, and without true faith his workes are abhominable and [l] *cadauerous* and stinking in the nostrils of God. This is our, this is the Papists doctrine concerning Goodworkes built vpon the rocke Faith, or Christ, against which the slanderous mouthes of Obiectors, nor the gates of hell shall euer be able to preuaile.

* † Instigandi prædicatores vt libere hypocrisim bonorum operum redarguant. *Var. in Isc. 58. in Marg.*

l † Fides sine operibus non magis est dicenda fides, quàm cadauer hominis meretur hominis vocabulum *Er. p. 9. p. 511.*

The Second Proposition.

That they cannot put away our sinnes, and endure the seueritie of Gods iudgement.

IF we looke for our [m] *saluation from no other person* but Christ, *no other gift but from* [n] *his Grace, no other* [o] *action but his passion*, that by his death hath made a full [p] *attonement for vs*, [q] *conquered the Diuel* and his Angels, pacified and satisfied God and his iustice, paying the full ransome for our sinnes, and rather more than lesse than we were indebted for: so that Christ *is now become our onely Sauiour*, [s] *Redeemer, & Iustificator, and all in all* [t] *both in vs, and for vs*: *then it can neither truely nor safely be said*, that good workes can put away our sinnes, and endure the seuerity of Gods iudgement. In the best of men (Christ Iesus only excepted) there is somewhat amisse, and in the best of our workes, aiming at the best end, but proceeding not from a true cause, nor ascribed wholly to Gods mercy, there is much euill, no merit, either [u] *de congruo*, or *de condigno*; they are not satisfactory, cannot turne away Gods wrath from vs.

m † Per Christum (fideles) sperant salutem et non per alium *Swygod in arg. Ps. 19.*

n † Salus per Christum *Geo. Ven. p. 4 sect. 3. Probl. 340.*

o † Christus moriens pro omnibus mortuus est. *Geo. Ven. Probl. p. 4. sect. 1. p. 19.*

p † Christus solus pacificator et iustificator *Var. nota Marg. in c. 26. Is p. 338.*

q † Victoria nulla a Diabolo sine Christo *Geo. Ven. p. 4 Sect. 3. Probl. 58.*

r † Satisfactio pro peccatis. *H. Steph. in Ps. 69 in Marg.*

s † Solus qui pro salute inuocandus.

Var. in 1 Reg. c. 2. nu. 8. t † Christus omnia in omnibus. *Cl. Cullaudus in ep. ad Gal. c. 5. p. 219. nu. 4.*
u † Meritum nullum ex æquo vel condigno. *Fer in Io. c. 3. p. 85.* x *Eras. p. 9. p. 85.*

¶ The Third Propoſition.

That Good Workes ſpringing out of a liuely Faith, are pleaſing and acceptable to God in Chriſt, and are to bee knowne no otherwiſe then the Tree is diſcerned by the Fruite.

GOod workes [a] *owe their being to faith*, without which it is impoſſible for any man to bee pleaſing, or any worke to be acceptable to God in Chriſt. This faith, which is the baſis of our religious workes, and the [b] *all-good of a Chriſtian, muſt not be an* [c] *idle, vaine, cadauerous, and* [d] *dead faith: Non entis nullæ ſunt qualitates*, it muſt be a liuing, [e] *working, and operatiue faith*; and thus euery faithfull ſoule being *iuſtified by* [f] *grace, and* [g] *watred with Gods holy Spirit*, bringeth forth fruite abundantly in his due ſeaſon: and the argument holdeth both in the affirmatiue, ſuch a one hath true faith, *ergo* he [h] wil bring forth good workes; and negatiuely it may be ſaid, ſuch a one hath no faith, or no liuely faith, *ergo* he hath no workes, or [i] *no profite by his Workes*. And laſt of all, in the laſt day of iudgement when the ſheep ſhall be diſcerned from the goats, the faithfull from the reprobate, the elect (as we know, and all confeſſe) ſhall bee iudged, although not *propter opera*, yet *ſecundum opera*; not for, but according to their workes: then Chriſt ſhall ſay vnto them, *Come ye bleſſed of my Father, inherit the kingdome prepared for you from the beginning of the world. For I vvas an hungred, and ye gaue me meat, I was thirſtie and yee gaue me drinke, I was a ſtranger, and ye tooke me in, &c.* And they ſhall anſwer againe in effect: Theſe good works were thy gift, and theſe thy gifts thou doeſt *crowne in vs*: *Not vnto vs, not vnto vs, vnto thy name bee the glory.*

a † Opera bona ex fide, aliàs mortuâ, *Ferus in c. 1. ad Ioan. p. 669.*

b † Totum Chriſtianorum bonum, *Stella in Lucam, p. 64.*

c † Fides vana & otioſa, *Fer. in Ep. c. 3 p. 102.*

d † Vera fides & nó mortua, *Stella in Lucam, v. p. 2. p 189.*

e † Mira operatur agente ſpiritu Dei, *Sneygoud in arg. Pſ. 27, p. 97.*

f Sola Dei miſericordia, *Sneyg. arg. Pſ. 51. p. 201.*

g † Porque el agua y riego de la fee, con que riega & alma, corre por las canales y alcaduzadas de la charidad. Ioſ. Luquian. Erudicion Chriſtiana, Pag. 331. Diſtinct. 14.

h † Fides ſemper facit bona opera, *Vatab in Cant. c. 4. nu 4.*

i † Vbi defectus fidei, omnia opera inutilia, *Fer. in ep. ad Rom. c. 3. p. 304. Math. 25, 34. Verſe 35.*

The

The 32. Article.

BIshops, Priests, and Deacons, are not commanded by Gods Law, either to vow the estate of single life, or to abstaine from marriage. Therefore it is lawfull also for them, as for all other Christian men, to marry at their own discretion, as they shall iudge the same to serue better for godlinesse.

This Article explained and maintained by Papists.

WE will by Gods grace handle this question, partly Historically, shewing that Priests haue bene married; and partly Theologically, prouing that they haue a liberty to marry, as well as all other Christian men.

Historically thus.

FIrst, in the old Testament, all the [a] Prophets were married, *sans question*, and as little doubt is to bee made of the [b] Apostles in the new: of *Peter*, the case is manifest in the Scripture, and yet the place that sheweth it, is blotted out in a [c] late writer: of *Paul*, we haue a plaine constat out of *Ignatius* Epistle, that place is likewise corrupted in an old Ms. [d] *Ignatius* with vs, belike to iustifie *Bellarmines* bold assertion saying, that it is not found in the Manuscript copies: but who told him so? I haue not seene many, but those that I haue viewed, either haue, or had *Paul* named written at large. Of *Lucas*, [e] *Platina* saith expressely, *vxorem habuit in Bythinia*, *Lucas had a wife with him in Bythinia*: this place hath passed the censure of our *Inquisitors*, and the later Edition (if I be not mistaken) read *vxorem non habens*

a † *Chrysost. in Psalm.* Prophetas omnes vxores habuisse.

b † Apostoli vxorem in *Ignatio. vid. 9. Bb Tp. v. 3. Col. 25. Nota Marg.*

† Apostoli ducebant secum vxores suas. *Io. Nauar. Sylua nupt. l. 4. p. 256. nu. 1.*

c † Petrus et cæteri Apostoli secuti sunt Christum præterquam in via virginitatis. *Barth. Ferrar. de Iesu Christo ascendito 43.*

d ☞ In a very olde Ms *in Baliol Col in Oxford*, but is or was extant in another *Ms. of Ignatius in Magdalen Col.*

e *Platina apud. in Zuing. p. 4136.*

in Bythinia, he had no wife with him in Bythinia. There was some such motion in the Primitiue times, that Priests should be remoued from their wiues: but this was [f] against the will of the Fathers in generall, and good [g] *Paphnutius* in speciall, by the testimony of *Theodoretus*, and *Sozomen*: but the witnesses now will acknowledge no such matter, if you may haue your will, for the storie is twise cancelled at the least in *Zuingers* great *Theater*. [h] *Pynitus*, one that liued not long after, *was admonished that he should not lay so heauy a burden vpon his weake brethren*: a burden indeed, that neither they, nor their successours, were euer able for to beare. [i] *Iohn Bysshop of Leodium, tooke a wife and left his Bishopricke.* [k] *Adolph Archbishop of Coleyn, was married and left his Archbishopricke*: one [l] *Boso* an old grandsire, in our *English* stories, had a vision (for at that time it could not bee saide there was no vision nor Prophet in *England*) *and in that vision, he saw a plaine field, I know not how many miles long; and yet there were none there but Priests wiues.* He is but meanly versed amongst our *English Chroniclers*, that knoweth not that Priests were commonly married in *England* before [m] *Anselmes* time, and there was no generall prohibition of them in the West Church, till [n] *Gregory* the seuenth, and as facts are sometimes to bee measured by their euents, what followed this strict prohibition? But the abhominable sinne of [o] *Sodomie in England*, [p] *Adulteries, incests, rauishments of mens wiues and daughters, and what not*, amongst their religious Friars, Clarkes, Monckes, Seculars, Priests, and others? In somuch, that it was enacted for a law among their [q] Canons, that hee that had not a wife, might in stead of her, haue a Concubine, and accordingly, [r] *they did compell their Parish Priests, to keepe a Concubine, and vnlesse he had one at the least, they would not suffer him to liue amongst them; was not here good stuffe?* And yet neuertheless, [s] the *East Church*, neither then, nor now

f † Contra ff. Patrū sententiam, *Sigebert Bb. PP. u. 7. Col. 1495.*

g † *Theodoretus l. 1. c. 7. Sozom. l. 1 c. 10. & 23. Apud Zuing p 4363 & Zuing. p. 4104.*

h † *Io. Langius Annot in Nicephorum l 4 c 8. p. 182.* Admonitus ne cœlibatus onus tanquam necessarium fratribus imponat.

i † *Hedio in Coron Germ. apud Zuing. p. 870.*

l ☞ Per extensum aliquot milliariis campum intueor dū ad miror eas Presbyterorū vxores esse à dūctore meo dilici. *Ms. Dunelm. in visione Bosonis. p. 140.*

m *Eadmerus in vita Anselmi. Anselm. in ep.*

n Sacerdotum coniugium interdictum gratissimum Scortatoribus, *Io. Auent. Annal. Boiorum, l. 5, p. 460.*

o ☞ *Ranulph Higden in Polychron. Ms 1.*

p † Sub honesto castimoniæ nomine stupra, incestus & adulteria, *Auent. Annal. Boior. l. 5. pag 460.*

q *Gratianus* in Iure Canon. † *Dan. Venat.* reades it thus. Is qui non habet vxorem, at pro vxore concubinā, &c. *Analys Iani p 481.*

r † Rustici Sacerdotem suum cogebant concubinam habere, *Io. Nevic. l. 1. Sylvan. Nupt. apud Zuing. p. 139. & apud Nevic p. 217. num. 9.*

s ☞ Græci habent eosdem ordines, quos Latini:

to

to this preſent day, *receiued this doctrine into their Church:* but left them free to marrie at their owne diſcretions, as commeth now in the next place to be ſhewed.

et Fr. non tenentur continere ſed habent vxores ſuas *Mi.o. p.5.*

☞ In Nicæna Synodo—occidentalis eccleſia contradixit, et noluit continere. *Mi.o. p.160.*

Theologically, thus.

ALl prooſes in diuinity, are either diuine, taken out of the word of God: or humane, as the Lawyers call them *Semi-probationes*, or halfe prooſes, drawne from the teſtimonies of men, or traditions of the Church, which are not binding, but of a fallible nature.

Againe, diuine prooſes are either plaine, in the literall ſence of the Scripture; or hidden and latent in the Allegoricall interpretation of the wordes, whereout no ſound argument can be deducted, as moſt Diuines know. To accommodate and apply that which hath beene ſaide to our preſent Article. What more plaine, and in expreſſe words can there be alleaged in defence of Prieſts marriage, then that of the Apoſtle, [t] *Propter fornicationem vitandam vxorem habeat vnuſquiſque: To auoyd fornication, let euery man haue his wife?* But (if my obſeruation faile me not) as you haue ſince diuorced men from their wiues; ſo your tormentors of bookes haue diuorced this ſentence of S. *Pauls* either out of the body, or the margent of your *Bibles*: Let me ſay vnto you, as *Gamaliel* did to the *Iewes*: *If this prohibition of yours be of God, it will doubtleſſe preuaile, but if it be not from him,* the contrary doctrine will take place, will you nill you. I know it is obiected by ſome, that in one of the [u] *Nicene Synods*, there was a Canon publiſhed, enioyning Cleargy men perpetuall chaſtity: but what ſaith the Auctour, *an ancient Manuſcript*, where this obiection is read, *how can this Canon of the Church bee of force againſt vs, that were neither preſent in perſon, nor conſenting by our voyces to the making thereof?* Thus farre my olde Manuſcript, and further too: for in thoſe dayes when hee wrote,

Theologia allegorica non eſt argumentatiua.

See *Vatablus in* 1. *Cor.*

u ☞ Quomodo potuerunt Patres qui fuerunt in Nicæna Synodo dare nobis legem, qui neque interfuimus, neque conſenſimus? Item quomodo potuit eorum inſtitutio irritare matrimonium inſtitutum a Deo et ab nos inſtitutionibus. *S. Rom. Eccleſia.* [*ſtare.*] *Mi.o. p.160,161.*

Apoſtolis inter legitimas perſonas. Sed iſta diſputare ſi inolum eſt, quia oportet

there was no queſtion made, but thoſe of the [x] *inferiour ſort of the Clergy, ſhould (if they could not containe but needs would marry) be ſuſtained, and maintained out of the profits of their benefice, and enioy the benefit of their priuiledges.* [y] *At that time alſo if an Acolythus came to a diſcreete Prieſt, and told him by way of Confeſſion, that hee had not* (to ſay the truth) *the gift of continency, it was but a veniall ſinne in the Confeſſour, to aduiſe his Confeſſee, to contract himſelfe with ſome one or other, in priuate ſort, & ſo deceiue his Dioceſan: for of two euils, the leſſe is to be choſen, and it is a leſſe fault for a Prieſt to marry priuatly, and to keepe his wife without ſcandall together with his benefice, then to keepe a Concubine againſt the expreſſe commandement of God. And put the caſe, that this man after this be compelled by his Dioceſan, to aſcend to holy orders, wee beleeue and aſſure ourſelues, that hee is in leſſe fault that keepes the company of his owne wife, than he that haunts an Harlots company: this is ſpoken of them that cannot containe.* Anſwerable to this ancient *Tenet*, was that of *Eraſmus*, and others. [z] *Whoſoeuer hee bee that preferres the hauing of a Concubine, before the marriage of a Wife, (to my ſeeming) is in as bad caſe or rather worſe, than hee that doth commit adulterie.* The more aſhamed might our *Papiſts* bee, that tollerate Stewes, and maintaine harlots in, and by their Church policie; they ſhame not to write it, I am aſhamed to repeate it, *ne deterior libido vſum aſſumat*: and, as if they would put chaſt marriage cleane out of countenance. I haue read of one *Tho. dela Beare*, a *Welch Biſhop*, who more like a Beare then a Biſhop, would not ſuffer the Clergy of his Dioceſſe to part with their concubines, (though they earneſtly deſired it) becauſe, forſooth, he ſhould loſe an annuall rent of fortie Markes, which was well and truly paid him: and no maruell, for *Eſpencæus*, a later Writer, telleth vs, that in his time, *their Archdeacons and Officials in their viſitations reſpectiuely leuied the ſame of concubinary Prieſts*,

x ☞ Dicit Canon quod ſi qui Clerici in minoribus ordinibus conſtituti continere non poſſunt et contrahere matrimonium voluerint, debet ei aſſignari ſuſtentatio ſua de beneficiis ſuis, extra Eccleſiam, ita ſcilicet quòd de cætero non miniſtrent in Eccleſia in ordine ſuo, ſed tonſuram habeant et libertate gaudeant Clericorum. *Ms. e. p.* 160.

y ☞ Si Acolythus veniat ad diſcretum Sacerdotem in priuata confeſſione, et dicat ſe non poſſe continere: non multum peccat Sacerdos dando ei conſilium, quòd occulté contrahat cum aliqua, et fallat oculos Epiſcopi ſui: quia minus malum credimus eſſe retinere beneficium cum occulto coniugio ſine ſcandalo, quàm habere concubinam contra prohibitionem diuinam. Si autem poſtea cogatur ad ſacros ordines à ſuo Prælato, credimus minus peccatum eſſe vti vxore, quàm fornicari cum aliqua, ſi ex toto continere noluerit. *Ms. e. p.* 160.

z ‖ Qui concubinas ante coniugium habere præſumit, peius facit, quàm qui adulterium committit. *Er in Ind. Aug.* et Scorta tores et in Eccleſia et ab Eccleſia. *&c. Ms.* 29. *p.* 55.

x ☞ Ad vitandam deteriorem libidinem ſuſtinentur meretrices.

a ☞ *Goſcoigne in Dictionario Theologico Ms.*

and

and sometimes of those that were continent. [b] *Habeant aiunt si volunt; They might haue had their whores if they would.* [c] *Erasmus* wondreth not at this, because *they made a sweete gaine*, by this sweete sinne. To conclude, *consideratis considerandis*, the premises duely considered, the [d] *great snares wherewith their Priests and religious were intangled, the intollerable fire of lust, wherewith they did burne*; their [e] *homicides, incests, whoredomes, Sodomiticall sinnes, denaturalizations*, sinnes against nature, all which shall bee reckoned vp in their proper place: Were it not safer for vs to conclude with [f] *Pius* 2. his golden saying; *As there was great cause to remoue Priests wiues at the first, so there is greater cause to restore them againe now?* Which hee spake belike, because this old *Æneas* had a young *Ascanius* brought vnto him, which his Father *Franciscanus* was faine to keepe; or rather, because Priests and Moukes are *lesse chaste then married men; that Marriage is at this day now in the* [h] *Reformed Churches more holy, and more acceptable vnto God*; and the [i] bed vndefiled farre to be preferred before single life, as *Erasmus*, [k] *Laurentius Schraderus*, [l] *Melchior Iunius*, [m] *Dan. Venatorius*, and [n] *Petrus Crinitus* doe conclude on the behalf of married men. And so I end my Treatise of this Article, That marriage is not to be forbidden Clergie men, and Eccleſiastiques; but it is lawfull also for them, as for all other Christian men, to marry at their owne discretion, as they shall iudge the same to serue better for godlinesse.

b † *Espenc. digress. 2 in cap 1. ad Tit. p 65.* Turpissimam, quòd et hos cum concubinis, pellicibus, & meretriculis cohabitare liberósque procreare sinunt, excepto ab eis, atque adeò alicubi à continentibus censu. Habeat, aiunt, si velint.

c † Officiales plus reddituum sentiunt ex concubinis, *Er. v 9. p 400.*

d † Magni laquei animarum quos vulgo dissimulat vulgus Sacerdotum. *Krantz tom. l. 14. c. 31 p. 331.*

e *Dal. 4 Melch. Iun. quæst. Politic. part. 2. q 27. nu. 13. p 21.*

f *Fulgosius l. 7. c. 2. apud Zuinger. p. 869. Io. Nauisylua. scrip. l. 2 p 26 nu. 134. & p 75 nu. 133.*

g *Io. Auent. l. 5. p. 446.*

h Coniugium apud reformatos sanctius. *Ant de Dominis l. 2. c. 10. sect. 45.*

i † Cælibatus apud Christianos non præfertur nuptiis Patriarcharum. *Er. in Ind. Aug.*

k † *Laurent Schraderus in monumentis Ital. p. 214.*

l † *Melchior Iunius quæst. Polit. q 27. par. 2. n 13. p. 11.*

m † *Dan. Venatorius Anal. sit. 3. p. 492. & p. 444.*

n † *Lib. 14. de disciplina honesta c. 5.*

Of the authoritie of Generall Councels.

GEnerall *Councels* may not be gathered together without the commandement and will of *Princes*: and when they be gathered together (for as much as they bee an assembly of men, whereof all be not gouerned with the

Spirit and Word of God) they may erre, and ſometimes haue erred, euen in things pertaining vnto God: wherefore things ordained by them as neceſſary vnto ſaluation, haue neither ſtrength nor authoritie, vnleſſe it bee declared, that they be taken out of holy Scripture.

This Article maintained by the Papiſts.

MEdicines (ſay Phyſitians) muſt bee proportionable to the diſeaſes: when the diſeaſes of the Church grow Epidemicall and common (ſay wiſe men,) there is *no remedie ſo apt as a* [a] *Generall Councell.* But who ſhall aſſemble them together? Who, but Princes and Emperours? ſo the ſame [b] *Eraſmus*, [c] *P. Ærodius*, [d] *Fr. Duarenus*, [e] *Aug Thuanus*, [f] *Ant. de Dominis*, and others of the beſt note with them. But then this queſtion againe may be demanded; Who ſhall preſide and gouerne the Councell? The ſame Princes by whoſe commandement and will they are gathered; ſo [g] *Langius vpon Nicephorus*, and the fore cited [h] *Fr. Duarenus*. But in the meane time, what ſhall become of the Pope? Is not he the great Patriarch of the Weſt, and Prime Prelate of the Church? Be it granted, we will for orders ſake, allow his voyce in the firſt place, but conſultiue at the moſt with, and not deciſiue without the Councell: *for elſe* [i] *it were in vaine to call them together*; Nay, when the Pope doth not his dutie, ſee how farre hee is in danger of a Councell, hee may bee oppoſed and depoſed by them. If the Fathers of *Conſtance* and *Baſil* were ſilent, this might be otherwiſe prooued: but the truth is, the beſt Writers of your ſide, whoſe eyes are not dazled with the brightneſſe of the See of *Rome*, nor their perſons awed by the Popes greatneſſe, doe confeſſe thus much in expreſſe tearmes *totidem verbis*, that Councels are aboue the Pope; as [k] *Io. Langius*, [l] *Albertus Krantzius*, [m] *Wernerius Rolewinck*, [n] *Ant. de Dominis*, and a whole legion of Writers in

a † Concilium generale remedium omnium malorum. *Er. v. 6 in Mat. 11.*

b † *Er. in ſchol. v. 2 ad lib. 2. Apol. adverſus Ruſticum.*

c † *P. Aerodius Pandect. c. 17 p. 45.*

d † *Fr. Duarenus de S. Eccleſiaſt. miniſteriis, l. 1. c. 5. p. 443.*

e † *Aug. Thuanus l. 5 p. 123.*

f *Ant. de Dominis l. 7 c. 3. §§. 27.*

g † *Io. Langius in dedic. operis p. 33. & l. 8. c. 17.*

h *C. 11 p. 448.*

i † Si Papa eſt Superior, fruſtra cogitur Concilium. *Krantz. Metrop. l. 7. c. p. 370.*

k † *Io. Langius in Coron. Gtizenſis ad annum 1414.* † Faſciculus temporum *Germ. Script. v. 3. p. 277. & vlt. p. 5.*

l † Auctoritas Concilii Pontificis auctoritati præfertur, *Krantz. Metrop. l. 11. c. 36. p. 312.*

m † *Ant. de Dominis, l. 7. c. 3. §. 79. & c. 5. §. 24.*

n † *Zuinger. theat. p. 1317. 1503. 1674 & p. 4097.*

Zuingers

o *Zuingers Theater.* It is not then to bee maruelled, if the Pope in theſe latter times be ſo loth to call a Councell; if no man will tell vs the reaſon thereof, p *Ionius* in the life of *Leo* the tenth will blab it forth; *Concilia terrori Pontificibus:* Our Popes are too wiſe to hazzard their eſtates in a *Generall Councell*, if they may otherwiſe diſpatch the buſineſſe, and come fairely off.

o *Apud Zuinger. p.756.*

There remaine behind two ſcruples in this Article, whether, firſt, Generall Councels may erre? Secondly, Whether Scripture muſt be the Rule to guide them? Prudent *Eraſmus* taketh them away both, by ſaying, that p *Councels may be depraued*, and then that no morall perſwaſion of Councels, *but authoritie of Scripture muſt be inſiſted vpon.*

p † *Eraſ. v. 3. p. 76.*

Of the 37. Article.

Of the Ciuill Magiſtrate.

THe Kings Maieſtie hath the chiefe power in this Realme of England, and other his Dominions, vnto whom the chiefe gouernment of all the Eſtates of this Realme, whether they be Eccleſiaſticall or Ciuill, in all cauſes doth appertaine; and is not, nor ought to be ſubiect to any forraine iuriſdiction. Where we attribute to the Kings Maieſtie the chiefe Gouernment, by which title, we vnderſtand the minds of ſome ſlanderous folkes to be offended: we giue not to our Prince the miniſtring either of Gods Word, or of the Sacraments; the which thing the Iniunctions alſo ſet forth by *Elizabeth* our (late) Queene, do moſt plainely teſtifie. But that onely prerogatiue, which wee ſee to haue been giuen alwaies to all godly Princes in holy Scriptures by God himſelfe; that is, that they ſhould rule all Eſtates and degrees committed to their charge by God, whether they be Eccleſiaſticall or Temporall, and reſtraine with the Ciuill ſword, the ſtubborne and euill doers.

This thirtie seuenth Article explained and maintained by the Papists in these subsequent Propositions.

1. THe Kings Maiestie hath the chiefe power in this Realme of England, and other his Dominions.
2. Ouer all persons, in all Causes, whether they be Ecclesiasticall or Ciuill.
3. The King is not subiect to any forraine iurisdiction.
4. Hee may restraine with the Ciuill sword, the stubburne and euill doers.

The first Proposition.

The Kings Maiestie hath the chiefe power in this Realme of England, and other his Dominions.

I Must craue pardon of euery honest Reader, if I inlarge my papers in this point, and the propositions following, beyond my first proposall; for that I take it to bee a piece of my alleageance, for me and all of my coate, not onely to oppose those paper walles, but to interpose our deerest liues betweene the King and danger (if need require). Danger there is, and euer will be to Kingly power, as long as their bloody *Inquisition-house* shall stand at *Rome*: for if their transcendent and vniustifiable power be not limited, they will in time to come (if they may haue their willes, *quod absit*) first, thrust Kings out of their bookes, and then out of their Kingdomes. But the best is, *nocumenta, documenta:* his most excellent Maiestie being forewarned, is forearmed, not only to preuent the danger by their bookes, but by their mischieuous persons, with a iust *deleantur* both out of his Kingdome and State. Wee may see their euill intents in their thrice accursed *Indices Expurgatorij*. If a flower of

Regall

Regall authoritie do begin to bud forth, it is presently nipped off with their vlcerous hands. For example; Place we the King according to our bounden duties, by the Lawes of God and *men, in a Throne* [a] *higher than all other men*, because he hath no Peere or Compeere vpon earth, that can equalize, much lesse ouertop [b] *Honore quolibet sublimiorem quum habeat dignitatem*: this doctrine was taught vs long agoe by *Agapetus* the *Deacon*, and other ancient Writers, whose steppes the *Papists* pretend to follow, and who but they, that seeme to reuerence their graue sentences and gray haires? Neuertheless, you see a crosse in the Margent, and you shall find a *Deleatur* in their books, or a *Caue*, as if you had trod vpon a Serpent. I haue an *ancient Manuscript* in my keeping, that made an hard shift to come vnto mee, (for he almost lost his coate by the way): but ragged and torne as he is, he hath these words, which doe serue to bee written in letters of gold, because they speake the Supremacy in expresse tearmes, and accord with this our Article: [c] *The King hath no liuing person aboue him in his Kingdome, who then dares appeale from him?* Vnlesse it be some traiterous *Becket*, or other, that passing the Seas, raised such seas of trouble in this Kingdome, that he had welnigh ouerwhelmed both King and State, if the prouidence of God had not the better preserued them, as may appeare in our *English* Stories. But leauing *Becket* to be fully displaied in all his colours, and prooued to bee (as he is) a notorious Traytor, notwithstanding all their shifts that would apologize for him, I proceed, and further shew, that there is iust occasion giuen vs to feare, that if this old *Manuscript* had lighted into the *Papists* hands, either this leafe should haue bin purged or torne, or the whole booke made away, that it should neuer haue come in euidence against them. For *Manuscripts* as well as other books, whether Greeke or Latin, old or new, are the subiect, or *obiectum adaequatum* of their damnable, vnheard of, and Diabolicall censures. But to resume my first Proposition againe, that the Kings Maiestie hath next vnder God the chiefe power in this Realme, is a doctrine

a † Non enim habet in terris quicquam se excelsius. *Bibl. PP. Col. p. 208. l. 2. Sent. Ant. Abbatis.*

b † *Agapet. Diac. Col. Bb. Pp. v. 2. Col. 795.*

c Rex in Regno suo nullum supra se habebit. ——vnde à Rege ferente sententiam appellari in Regno suo non potest. *n. 29. p. 7.*

By Mast er Rich. Iames, B. of Diuinitie of C. C. C. in Oxford.

doctrine so harsh and distasteful in their mouthes, that there is a *Deleatur* wheresoeuer it is found, *non habet in terris sequicquam excelsius, He hath no man greater vpon earth*, is shamefully put forth, and cleane turned out of an ancient Writer in *their Bibliotheque of ancient Fathers*. This very sentence in other words, in [d] *Lud. Viues Epistle vnto King Henrie the eight*, hath endured the like purgation, and is washed away cleane out of the booke. Now to grow to a conclusion: If the *Papists* doe so ill entreate Kings in their bookes, I leaue you to imagine what they would doe to their persons, if they could as easily come by them? But, *neuerint vniuersi*, I would haue all men know, that the more they corrupt, the lesse they gaine in the iudgement of any indifferent *Papist* not too much Romanized: and of fauour, let me aske them this question, and let them answere mee (if they can) vpon their consciences: doe these sentences that they haue caused to bee blotted and blurred, make against them, or not? If they doe not, they make themselues ridiculous, by taking so much labour in vaine, (the [n] *Thalmud of the Iewes*, nor *the great Theater of Zuinger* amongst the *Protestants*, nor *Tostatus*, or *Salmeron* among your *Papists*, nor any booke in any Science, haue wearied your patiences, or terrified your *Inquisitors* from prying into their bookes, or corrupting their writings:) if they doe make against you and your doctrine, which cannot subsist without these notorious shiftings and shufflings, wrenchings and wrincklings, the more dishonest men you, that while the controuersies are depending, and the questions are in disputing, doe shamefully either suborne Authors to beare false witnesses to testifie vntruths, or suppresse and subuert the testimonies that make against you. To close vp this first Proposition and your mouthes (if it be possible) this first Proposition standeth inuiolable: The Kings Maiesty hath the chiefe power in this Realme of England, and other his Dominions.

d † Cuius potestas Maiestásque secundum Deum maxima.

n No se entiendo por esto ser prohibito el Thargum cum canto que al Principio della se ponga por Antidoto, lo notado en el Expurgatorio desse Indice en la Palabra Thargum. *Vide Indice Sandoual p. 2.*

The doctrine

The second Proposition.

Ouer all persons in all causes, whether they be Ecclesiasticall, or Ciuill.

HEarken then I pray you, to your own Writers. [e] *Claudius Espencæus*, a man of singular note, trencheth vpon *this troublesome question*, and decideth it thus; Hauing spoken of Saint *Pauls omnis anima*; *Let euery soule be subiect to the higher powers, expounded by Chrysostome, whether he bee Apostle or Euangelist, Prophet, Priest or Monke, (which exposition is seconded by Theodoret, Theophylact, Oecumenius, and what Greeke Writer dares oppose against it)* he inferreth these words: [*Yea, Gregorie the first, Gregorie the Great, doth ingennously acknowledge the Emperours soueraignetie, aswell ouer the Priests (that fight Gods battels) as ouer the souldiers that warred vnder his conduct, Regist. lib. 2. Ep. 64. And after Gregorie and Chrysostome, Bernard, a late Writer, in his to Henrie Archbishop of Senes, Ep. 41. argueth after this manner out of the words, Euery soule: If euery soule, then yours: he that would haue you conceine otherwise of these words, doth but deceiue you, follow not their counsels. Espenc. ep. ad Titum, cap. 3 pag. 513.* And not long after; [f] *If Princes haue nothing to do with Religion, and sacred businesses, what makes so many Imperiall lawes and constitutions for Religion in the Code, Nouels, and Authentikes?* And to what purpose doe wee reade of so many *Royall Edicts and Parliaments in the Annals of all Christian Prin-*

e † Quod minus obseruantes quidam mota inter regnum & Sacerdotium controuersia, mirum quot quantásque turbas vtrinque dederint. Atqui tot post Paulum, tot ante hanc camerinam annorum Centenariis & Chrysostomus vt nihil vnquam futurum tale suspicans, simpliciter illud omnis anima enarrat, siue Apostolus sit, siue Euangelista, siue Propheta, siue Sacerdos, siue Monachus, illū sequuntur Theodoretus, Theophylactus, Oecumenius, & qui nunc Græci. Et Gregorius idem & Magnus ingenuè agnoscebat Imperatori à Deo concessum non militibus solū, sed Sacerdotibus quoq; Dominari. *Regist. l. 2. Ep.* 64. Et vtroq; tantò posterior Bernardus ad Henricum Senonensem Archiepiscopum. *Ep* 42. sic colligit; Si omnis anima, & vestra, quis vos excipit ab vniuersitate? si quis tentat excipere tentat decipere, nolite acquiescere consiliis. p) *Claud. Esp. in ep. ad Tit. c. 3. p.* 513. f Si Principum nihil interest rerum sacrarum, cur de negotiis Ecclesiasticis in Codice 3. in Nouellis in Authenticis tot Augustæ leges atque constitutiones, tot in nostris & omnium Christianorum Annalibus Edicta Regia, tot denique Senatus consulta? (Audio. Cum horrenda per vniuersam Galliam exercerentur viui-comburia, res erat sacra religio. Cum agitur, & necessario agitur de Clero Monachismoque reformando, de pastoribus ad caulas suas amandandis vtque verbo pascant compellendis: Res est Synodica & Pontificia. Sic enim audiui & memini distinguere & quidem Episcopus. Quasi verò Principes tantum sint alieni zeli, pleruque indiscreti & sine scientia, ministri nec dicam crudelitatis carnifices, non etiam vt Ecclesiæ filii, sic omnium eius Sanctionum externi custodes assertores et vindices. *Ib. p.* 526.

ces for the ſettling and eſtabliſhing of Religion? [*As I heare, when thoſe horrible fires were lighted throughout all the kingdome of France, for the burning of men and women aliue: Oh, that was a matter of the Church, appertaining to Religion. But when there was ſpeech of reforming the Clergie, conforming Monkes to their primitiue orders, and ſending Non-reſidents home to their Cures to care for their flocks, that matter was not to be ſpoken of by the temporall Magiſtrate, it was to be treated of in a Councell, or before the Popes Holineſſe: for ſo I haue heard, and doe well remember, that our Biſhops were wont to diſtinguiſh after this manner; as if Princes were not to be zealous and careſull in point of Religion: but to commit the care thereof not only to men very indiſcreet, but altogether ignorant, and ſo to become meere executioners of their cruell deſignes; as if they were not ſonnes of our Mother the Church, and chiefe propugnators, propagators and defenders of the ſame.* Wee haue heard what *Eſpencæus* iudgement is of Princes, intermedling in Eccleſiaſticall affaires: heare wee now a man nothing inferiour to him for learning, g *Andreas Maſius*, writing vpon *Ioſua*; what ſaith he? *If it ſhould chance, that the Prieſts forgetting their duties, doe againſt the Lawes of God, Cuſtomes of the Church, or approoued Ceremonies and Rites of Gods worſhip, and doe performe the ſeruices of God either negligently and diſorderly, or do violate and breake them; or by their lewd liues and wicked actions doe trouble and diſquiet the ſettled ſtate of the Commonwealth; we may not ſay, that it belongeth not to the office of a Lay Prince to put them in mind of their duties, and to admoniſh them; and if this will not ſerue, to bridle their audacious actions by his Princely authoritie: and this doctrine I take to be well warranted by the letter and examples of the Scripture.* If out of the mouthes of theſe two witneſſes, this doctrine be not ſufficiently concluded, we will indeauour to euince the ſame out of the *Pragmaticks* of *France*, and *Courts of Iuſtice* here in *England*; and firſt of *France*. h The *Veſtall* Virgins are not free from the puniſhment of the Temporall Magiſtrate, and who more ſacred? And (as learned *Budæus*

ſaith)

g Si Sacerdotes, vel ſacris legibus, vel vſu ſancitum approbatumq; colendi Dei ritum, & ſacra aut negligenter, aut non rite conficiant, aut etiam violent; aut denique improbis actionibus Reip. ſtatum conturbent lædantue, non alienum à Profani Principis munere, ipſos ſui officii admonere; atque etiam ſi opus ſit, ab eo quod improbè faciunt, ſuo imperio refrænare, videtur Sacrarum literarum teſtimonio atque exemplis confici poſſe. *In Ieſue cap. 3. p. 59.*

h † Poſſe magiſtratum animaduertere in veſtales. *P. Aretius Pandect. p. 31.*

saith) there was a French King, that made their Cardinals and Bishops quake; and who so great? But *optima prima*, his gouernment was too good to last long; he was soone sent *packing with a figge* in his mouth, or *a peare*, or some such thing, as the Deuill would haue it. *Boniface* the eighth brought an error into the Church, which was greatly preiudiciall to the *Pragmattick* of France, one *Tanquerel* openly in *Paris* tooke vpon him to defend the same: but a good paire of legges were his owne best defence, he ran away, and one *P.* [k] *Gustus* in his steed, *before fiftie Doctors of Diuinity, and Sorbonists in their Schoole, stood bare a prettie while, and then shamefully acknowledged his errour, and not onely his, but Boniface the eighths; and forthwith their chiefe Diuines offered themselues prompt, and ready to take the Oath of Alleageance, or to giue any satisfaction to the King, or Courts of Iustice.* But why dwell wee so long in *France*, when *domesticis exemplis abundamus*? England is sufficiently prouided to furnish vs with examples out of *Westminster, or the Tower*, as may appeare by the diligent hand of a most knowing Lawyer, who hath collected them together, sending them to a reuerend friend of mine, who coppied them out, and imparted the Transcript vnto mee; whence I gather, that it was a familiar matter in old time, when the State stood Popish, and the Iudges stood too much affected with that, which they now call the *Romane* Religion, to sue, fine, and impriſon Archbishops, Bishops, Deanes and Clergie men, for beating, wounding, burning houses, killing of men, cutting of lippes; and not so onely, but about Prohibitions in, & Prouisions out of the Realme; Appeales to, and Buls from *Rome*: and it would not serue a Bishops turne (so carefull were the Iudges of keeping and preseruing the ancient liberties and customes, and the King his Crowne and dignitie,) that though they reuerenced the *Church* according to their blind deuotion, yet a Bishop comming before a Lay-Iudge, pleading that hee was an anoynted Bishop, Brother to the Pope, and an Ecclesiasticall person, that he was a Clerke; neither of both could

l †Angynarum pyrum vorauit *Bud. de Asse l.5.p.725.*

k † *Aug. Thuan. hist.l.28.p.41.*

be heard, but in the *Tower*, *Marshalsey*, *Kings-Bench*, &c. or fined and ransomed: brought they Letters, Prohibitions and *Buls* from *Rome*, the very bringing whereof, was no lesse danger then a *Præmunire*. I know you expect proofes, and not words; Records, and no other proofes; and therefore I proceed, and shew out of the Records, that

For *Archbishops* and *Bishops*, *Anno* 27. *R. Henrici filij Iunioris*, there came a precept to the Iudges of the *Kings-Bench*, to proceed against *Robert*, *Bishop* of *Worcester*, and others, in a cause of Prohibition, as being against the Kings Crowne and Dignitie.

The *Bishop of Exeter* lost his Temporals, for not admitting the Kings Clerke to the Church of *Southwell*.

The *Bishop of Ely* for being accessary to the burning of *Blanch Wakes house*, and murdering of *Will. Holme* (which was killed in a Wood by his seruants, and intertained by him after the fact was done) was put vpon his twelue Godfathers.

Walter, *Bishop of Exceter*, for appealing to the *Court of Rome*, to the Kings great preiudice, finds suretics to answer the matter before the King, *Anno* 6. *Edw.* 1.

Semblably, *Ralph*, *Bishop of Bath and Welles*, was proceeded against, for summoning men to *Rome*. *Anno* 19. *Edw* 3.

William, *Bishop of Norwich*, had his Temporals seazed on, for excommunicating one *Richard* that brought the Kings Prohibition, *Anno* 20. *Edw.* 3.

Adam Hereford, for partaking with *Roger Mortimer*, is tainted in *Parliament*, notwithstanding the Archbishops challenge. *Anno Edw* 17

Rob. Archbishop of Canterburies body was to bee taken, for excommunicating the Sherifes when he came to serue the Kings Warrant. *Anno* 32. *Edw.* 1.

And to see how small a matter would incense the King, and how sharpe his punishments would be against the Clergie, there was a warrant sent downe to the *Sherife* of *Worcester*, to serue vpon him for hunting only in *Windsore* Park.

Concerning

Concerning Deanes of Churches, and Abbots, and Priors of Conuents.

THe Priors of *Rockford* and *Bingam*, were sued for proceeding against some in the spirituall Court after prohibition. *R. Io. anno* 15.

The Deane of *Doncaster* for molesting diuers of the Kings liege people, was conuicted before the Iudges, and admitted to his fine.

The Prior and Couent of Saint *Patricks* in *Dublin*, lost their Temporals, for electing an Archbishop without the Kings consent. *Anno* 6. *Edw.* 1.

The Deane of *Woolner-hampton* was cited to appeare before the Iudges for his contempt, for admitting one *Ottobon* to a *Prebend* in the same Church, by a Mandate from the *Pope*. *Anno* 31. *Edw.* 1.

The Prior of *Canterburie* for appealing to the Court of *Rome*, was adiudged to bee imprisoned, and to reuoke his Appeale. *Anno* 23. *Edw.* 1.

Io. Abbat of *Walden* attached for the same. *Anno eodem.*

Thus farre of *Bishops*, *Deanes*, *Abbots* and *Priors*; the recitall of the rest would fill the booke, and not much more satisfie the Reader, and therefore I forbeare to name them, and come now to shew how little the Pope of *Rome*, or his *Buls* were regarded of our *English* Iudges. There was an *Act* made against drawing causes to *Rome*, *anno* 27. *Edw.* 3. and a commandement giuen, *anno* 16. *Edw. filij R. Edwardi*, that no man should alienate, sell, or send any thing beyond the Seas; and how many were accordingly indited and committed: as *Io. Ouerton* to the *Tower*, *Simon Mellercet* to the *Kings Bench*, *anno* 28. *Edw.* 3. *William Benercot* to the *Marshalsey*, *anno Regis filij Edwardi* 17. And for the Popes *Buls*, how little were they regarded, or rather how greatly were the getters or procurers, their fautors and abettors, & those that did but threaten to make vse of them

puniſhed and cenſured? There was a proceeding with ſome ſeueritie againſt one, that *threatned, he would get a Bull from the Pope, Anno* 27. *R. Henrici.* There was likewiſe an *Inquiſition* indented, taken for thoſe that procured them, *anno* 20. *Edw.* 3. their Abettors, *anno R. Edw.* 4. and one that *pleaded* them *was committed to priſon.* So then thoſe that bought thoſe *Buls* at *Rome* (giuing Gold for Lead) found them ſtill Lead, and no better here in *England*, and neither *Buls*, Appeales, Biſhops, or liberties of the Church, could protect them againſt the King, his Crowne and dignitie, Kings of *England* here, and (I truſt euer ſhall be able) to maintaine their ſoueraigne iuriſdiction within theſe Kingdomes, ouer all perſons, and in all cauſes, againſt all *forreine iuriſdiction*, which commeth next in order to bee handled.

The Third Propoſition.

The King is not ſubiect to any forraigne iuriſdiction.

THe Pope pretends to be the Head of the Catholique Church, how rightly we ſhall ſee hereafter; I am ſure the King of *England* holdeth it by as good right, as the Law of God, and the Law of this Kingdome can giue him. I know it will bee preſently obiected, that King *Henry* the eighth being a violent King, tooke this title vpon him; they are certainely deceiued that either thinke or ſay it; and therefore to manifeſt this point the better, I will tell you my conceit how this matter was brought to paſſe, not without an eſpeciall prouidence of God, out of very vnlikely meanes. For, when King *Henry* the eighth was ſharpened againſt *Luther*, there wanted not ſome about him, that buzzed this into the Kings eares, that the doctrine of *Martin Luther* was nothing elſe but drawne from the hereticall propoſition of *Iohn Wicklife*, which was condemned long ſince in, and by his *Vniuerſitie* of *Oxford*. Whereupon

the

the King being tickled (because the full knowledge of this at that time serued well for his purpose) presently dispatched *Edward Leighton*, one of his Chaplaines, and Batchelor of Diuinitie, with those Letters to the Vniuersitie of *Oxford*.

By the King.

TRusty and welbeloued, Wee greet you well. And forasmuch as Wee at this instant time, for certaine great and weighty considerations Vs moouing, touching as well the repressing of such erroneous opinions and heresies, as be now a dayes spread abroad in sundry places; as also the consolation of Christs Church, and good Christian people, be desirous not only to be aduertised of the Articles whereupon Wicklife *was condemned heretofore by that Our Vniuersitie of Oxford; but also of the confirmation of the Councell of Constance, concerning the condemnation of the said Articles: We therefore will, that yee with all celerity doe send vnto Vs, by Our trusty and welbeloued Chaplaine,* M. Edward Leighton, *the bearer in writing, vnder the Seale of Our said Vniuersitie, in as lawfull and Authentique wise (as yee can deuise) as well all and singular the said Articles of condemnation of the said* Wicklife, *and also the confirmation thereupon of the said Councell of Constance, giuing vnto Our said Chaplaine firme credence in such things, as he shall shew vnto you in Our behalfe touching the premises. And in thus doing, you shall minister vnto Vs full acceptable pleasure. Yeuen vnder our signet at our Castle of Windesore, the last day of July.*

Ex Registro Actorum in Archiuis Acad. Oxon. p. 109. &c.

Vpon

Vpon the receipt of these Letters, followed a *Conuocation*; a *Delegacie* was appointed the sixth of this instant moneth, (there wanted no celeritie;) the Instrument is made, and both it and the answere to the Kings Letters sealed the ninth day of that very moneth. Amongst those Articles that were sent vp, there were diuers that did mainly trench vpon the Popes power, which (as *Wickliefe* said) were neither *found, nor founded vpon Gods Word.* What effects these Articles wrought in the Kings mind, I know not: but of one thing I am wel assured, that not long after, the King being at variance with the *Pope*, a *Parliament* was called within two yeres, and a motion was made therein, that the King should be declared Head of the Church: but his Maiestie refused, till he had aduised with his Vniuersities vpon that point; and whilest the *Parliament* sate, God (in whose hands the hearts of Princes are, so disposing it), the King reflecting belike vpon *Wickliefes* former Articles, directing his Letters to the Vniuersitie of *Oxford*, about the election of the Bishop of *Lincolne* into the Chancellorship of the Vniuersitie of *Oxford*, in the roome of Archbishop *Warham*, lately deceased; *After the accomplishment whereof* (saith the King) *Our pleasure and commandement is, that ye, as shall be beseeme men of vertue, and profound literature, diligently intreating, examining, and discussing a certaine question, sent from Vs to you, concerning the power and primacie of the Bishop of Rome; send againe to Vs in writing vnder your common Seale with conuenient speed and celeritie your mind, sentence, and assertion of the question, according to the meere and sincere truth of the same, willing you to giue credence to Our trusty and welbeloued, this bringer, your Commissarie; aswell touching Our further pleasure in the premisses, as for other matters, &c. Yeuen vnder Our Signet at Our Manner of Greenewich the eighteenth day of May.*

Ex Registro Act. in Archiuis Academiæ Oxon ad ann. Dom. 1534 p. 127. &c.

Vpon the receipt of these Letters, the *Vniuersitie* (at that time, for ought we know, consisting all of Papists) being assembled in *Conuocation*, decreed, as followeth: *That for the examination, determination, and decision of this question,*

stion, sent vnto them to be discussed from the Kings Maiestie, viz. Whether the Bishop of Rome had any greater Iurisdiction collated vpon him from God in the holy Scripture, in this Kingdome of England, than any other forraine Bishop; that there should be deputed thirtie Diuines, Doctors and Bachelors of Diuinitie of that facultie, to whose sentence, assertion, or determination, or the greater part of them, the common Seale of the Vniuersitie in the name thereof should be affixed: prouided, that the question should bee first disputed, and then sent vp to his Maiestie. And the 27. of Iune, in the yeere of our Sauiour 1534. this Instrument following was made, and sent vp, sealed with the common Seale of the Vniuersitie. The Instrument it selfe is in Latine, in English thus.

TO all the sonnes of our Mother the Church, to whom these present Letters shall come, Iohn, by the grace of God, Chauncellor of the famous Vniuersitie of Oxon, and the whole assembly of Doctors and Masters, Regents and not Regents, in the same greeting. Whereas our most noble and mighty Prince and Lord, Henrie the eighth, by the grace of God, of England and France, King, Defender of the Faith, and Lord of Ireland; vpon the continuall requests and complaints of his Subiects exhibited vnto him in Parliament, against the intolerable exactions of forraine Iurisdictions, and vpon diuers controuersies had, and mooued about the Iurisdiction and power of the Bishop of Rome, and for other diuers & vrgent causes against the said Bishop then and there exponed and declared, was sent vnto, and humbly desired, that he would prouide in time some fit remedie, and satisfie the complaint of his deere Subiects. Hee, as a most prudent Salomon, minding the good of his Subiects, ouer whom God hath placed him; and deepely pondering

with himselfe how he might make good and wholesome Lawes for the gouernment of his Commonwealth; and aboue all things taking care, that nothing bee there resolued vpon against the holy Scripture (which hee is, and euer will bee ready to defend with hazard of his deareſt blood) out of his deepe wisdome, and after great paines taken hereabouts, hath transmitted, and sent vnto his Vniuersitie of Oxon, a certaine question to be disputed, viz. Whether the Bishop of Rome hath any greater Iurisdiction granted to him from God in the holy Scripture, to be exercised and vsed in this Kingdome, then any other forraine Bishop; and hath commanded vs, that disputing the question after a diligent and mature deliberation and examination of the premisses, we should certifie his Maiestie vnder the common Seale of our Vniuersitie, what is the true meaning of the Scriptures in that behalfe, according to our Iudgements and apprehensions. Wee therefore the Chancellour, Doctors and Masters aboue recited, daily and often remembring, and altogether weighing with our selues, how good and godly a thing it is, and congruous to our Profession, befitting our submissions, obediences and charities, to foreshew the way of truth and righteousnesse to as many as desire to tread in her stepps, and with a good, sure and quiet conscience, to anchor themselues vpon Gods word; we could not but endeauour our selues with all the possible care that wee could deuise, to satisfie so iust and reasonable a request, so great a Prince (who, next vnder God, is our most happy and supreame Moderatour and Gouernour.) Taking therefore the said question into our considerations, with all humble deuotion, and due reuerence (as becommeth

commeth vs) and assembling our Diuines together from all parts, taking time enough, and many dayes space to deliberate thereof diligently, religiously, and in the feare of God, with zealous and vpright minds, first, searching, and searching againe, the Booke of God, and the best Interpreters and Commenters thereupon, disputing the said questions solemnely and publikely in our Schooles, haue in the end vnanimously, and with ioynt consent resolued vpon the Conclusion; that is to say, That the Bishop of Rome hath no greater Iurisdiction giuen vnto him in Scripture, then any other Bishop in this Kingdome of England. Which our assertion, sentence, or determination so vpon deliberation, maturely and throughly discussed, and according to the tenour of the Statutes and Ordinances of this our Vniuersitie concluded vpon, publikely in the name of the whole Vniuersitie, we doe pronounce and testifie, to be sure, certaine and consonant to the holy Scripture. In witnesse whereof we haue caused these our Letters to be written, sealed, and ratified by the Seale of our Vniuersitie. Yeuen in our Assembly-house the 27. of the moneth of Iune, in the yeere of Christ 1534.

This Instrument being brought into the *Parliament*-house, an Act passed, whereby the King was declared *Supreame Head and Gouernour of the Church*. What exception? was it taken or giuen? The *Parliament* motioned some such matter to the King; his Maiestie wisely referreth it to the Learned of his *Vniuersitie*; the *Vniuersitie* to thirty *Delegats*; the *referrees* returne their ioynt opinion to the King; that the *Pope* had no more to doe here in England, then any other forraine Bishop: this their opinion was grounded on the Scripture; the places of Scripture confirmed by the exposition of the best Interpreters: the *Par-*

liament vpon full knowledge of this, baniſh all forraine Iuriſdiction out of the Realme, to the comfort of Gods Church, and the reliefe of his diſtreſſed ſubiects, which had ſo long been inthralled and groaned vnder this *Babyloniſh* captiuitie. What remaineth? If this be not ſatisfactorie, I referre you to the reading of three excellent pieces of this Argument, which I forbeare to inſert into this booke; firſt, becauſe of prolixitie; ſecondly, becauſe ere long, you ſhall haue them all comprized in one volume. The firſt is taken out of *Guicciardine*, the ſecond out of *Machiauell*, the third out of *Stephen Paſquier, quarit Recerches*. The place in *Guicciardine* is ſhamefully expunged; that of *Machiauell* with the whole booke, and all his Workes forbidden; onely *Paſquier* is imprehibited and vnpurged. But no thankes to the Inquiſitors, for feare leſt our French men, which are accounted loſt men at *Rome*, ſhould bee vtterly loſt from the Church of *Rome*, if the *Inquiſitors* went about to infringe their *Pragmaticall Conſtitutions*. Of theſe three witneſſes, two of them are without exception, *Guicciardine* and *Paſquier*: the third is branded for an Atheiſt, and (as I dare not make any Apologies for him, ſo many, and ſo great Schollers hauing faſtned this imputation vpon him) ſo I cannot but ſay (it is onely my coniecture) that if *Machiauell* had not touched the Popes free-hold, but ſuffered him to haue been a God vpon earth, *Machiauell* had been no Atheiſt for this booke, but might haue hoped rather to haue been a *Cardinall*: but how deadly ſoeuer they hated him, and interdicted his Workes, at his death (as it ſeemeth) he left his *Machiauelizmes* to bee diſpoſed of by the Pope and his *Cardinals*, which haue made no ſmall vſe of his politike ends. But to reuert, the tenour of theſe afore recited places being read and peruſed, and thought vpon, may breed ſuch a vnitie in our Chriſtian Princes, that both Church and Commonwealths may be much the better for it. If I faile in my coniecture, yet my hopes and prayers ſhall ſtand good. And thus hauing plainely ſhewed the Kings Supremacie, and made him Head of the Church, let

In my Coſen Richard Iames *of* C.C.C. *of* Beckets De-canonization, lib. 3. c. 4

vs

vs see, what can be said in defense of forraine Iurisdiction; or, which is all one, for the *Popes Primacie.*

First, the *Papists* will pleade a deed of gift, or gift from *Constantine* the Great, a great gift, if it can bee prooued. It is registred in their *Canon-Law*, (though the Record where it is, be somewhat doubted of; yet it is confirmed out of *Gesta Syluestri*,) which is (if I durst belieue them) of an vndoubted truth. I answere; First, the *Donation*, or gift it selfe, (I will giue them this gift before hand) is not found at all in all our *English Copies*, nor in *Gestis Syluestri.* There antiquitie knowes them not; they must bee contented to forbeare to vrge this *donation* any longer. And I am mooued the rather to thinke so, because by their own confessions, if this gift of all the Westerne Prouinces, &c. were made to the Church (as is suggested,) doubtlesse it was made by *Syluesters Constantine*, vpon his Baptisme. But what if this Story bee not true? Then it will follow very suantly, no *Syluester*, no Baptisme; no Baptisme, no such *Constantine*; no such *Constantine*, no *Donation.* And that this is not a bare coniecture of mine, but commeth apparelled vnto you with some likelihoods at the least. Hearken I pray you, what an ancient Writer saith, the Copie whereof is now in my hands, but shal hereafter (if I can perswade) bee placed in the *publike Librarie, ad dicti fidem liberandam, & ad perpetuam rei memoriam.*

The owner of this, Master Hen Parry *of C.C.C. Batcheler of Diuinitie hath giuen it to the Library.*

a *According to some Writers* (saith he) *this was not Constantine the Emperour, which was baptized and conuerted by Pope Sylueſter (as some other Histories seeme to intimate, or insinuate), but it was Constantinus, the father of this Constantine, as we find it recorded in other Histories.* By this time we haue δῶρον ἀ δωρον, a gift, and no gift; for farther proofe, put the matter to any indifferent Iurie of *Papists*, and if they cast not the *Papists*, if they dare ioyne issue with vs vpon this very point, wee will yeeld. But what if a full Iurie should not appeare vpon the summons, on the day of triall? Surely then I would say, there were some knauery abroad, and some such thing it is. I heare vpon good intelligence,

a † Secundum quosdam non fuit iste Constantinus Imperator qui à B. Syluestro Papa fuit baptizatus, & ad fidem conuersus, sicut aliquæ videntur innuere. Nu 24. p. 84. sed is fuit Constantinus pater istius Constantini, sicut in aliquibus historiis inuenitur *Ib.*

that ſome of them are comming on the way, that offer readily to depoſe of our ſide: but they are depoſed already from comming, or ſo harend being come, that you cannot get a word from them: but ſpeake they ſhall, and muſt. One of them (as I am informed) hath theſe words againſt your temporall and forraine Iuriſdiction. *The Citizens of* [b] *Rome* (quoth he) *carrying boughes of Palme in their hands, came vnto Pope Innocent, and offered vp the Keyes of their Citie, and granted vnto him the temporall Dominion of the Citie of Rome, neither mooued with any iuſt ground, neither are they to bee commended for it; ſith abundance of temporall things doth much hinder the progreſſe of ſpirituall affaires. Nor in truth ought the Pope himſelfe (though hee bee Peters ſucceſſour) take any ſuch temporall Dominion, that might intangle, or indanger his gouernment, into his hands. For it is not read in old time, ſince the time of Conſtantines Donation (wherewith all our Canoniſts, whom I muſt needs ſay, are too curious in this point, make themſelues merry), that any chiefe Biſhop did take vpon him the temporall Gouernment of the Citie of Rome. But of late dayes, and in the memory of man, ſome Popes procuring labour and trouble vpon themſelues, haue been ſo bold, as to intermeddle therewith.* This witneſſe ſpeaketh well, but not ſo fully to our purpoſe; let vs heare another, [c] *Guntherus*, or rather *Spigelius*: *From this time forward, the Pope, Lord of many Cities, that awed men heretofore by the Maieſtie and greatneſſe of his Religion, is now feared for his greatneſſe and power: and yet if all were knowne, it would not bee found ſo great (as it ſeemeth): for ſome vnskilfull Hiſtorians, ignorant of the courſe of times, and the order of things, doe ſay, that Conſtantine gaue ſome ſuch matter to Pope Sylueſter.* How now? Are all they vnskilfull in Hiſtories, ignorant of times, knowing not the order of things, that defend *Conſtantines* Donation? this cenſure

b † *Paulus Langius in Coronico Cytizenſi ad annum Dom 1405. Germ. rerum ſcript v.1. p.849.* Innocentio P. Romani ciues claues Ciuitatis cum Ramis palmarum obtulerunt, et omne Dominium vrbis Romæ etiam temporale illi conceſſerunt, ſed minus iuſtè minuſque laudabiliter, quoniam illa Temporalium affluentia officiat haud parum ſpiritualibus, Nec Petri ſucceſſor ipſe Papa eiuſmodi periculoſum temporale dominium ſumpſiſſe debuerat. Nuſquam equidem legitur, priſcis quod temporibus, etiam poſt donationem Conſtantini (de qua cuncti Canoniſtæ magnum faciunt feſtū) quiſpiam ſummus Pontifex temporale dominium vrbis Romæ gubernauerit. At nouis temporibus noſtraque memoria certi Pontifices, de illō labores & dolores ſibimet inde cumulantes, ſe intromittere auſi fuere.

c † Ex eo, inquit, Pontifex multarum vrbium dominus, & qui antè religionis Maieſtate res tenebat, mox imperio & potentia metuendus fuit: etſi quidam hiſtoriarum ignari, & temporum neſcii, ignorato rerum geſtarum ordine, à Conſtantino Syluestro Pontifici datum referant. *Guntherus poeta Ligurinus, pag. 383. Spigelius Script. Germ v.2.*

may

may pricke to the heart, and fetch blood. But the same Author hath not yet done with these *Constantine-gift defenders*: Oh,[d] *he meanes the Donation of Constantine (which is so commonly spoken of) and yet as common as it is, there is no Record of it, but in the Decrees, nor in the Decrees, neither in ancient Copies* (iust as I told you before) so *saith Antoninus in his Chronicle. Isidorus, I confesse, in his Historie writeth, that Constantine quitted the Citie of Rome, leauing it to the Pope, and with it, his Imperiall Robes, Diadem, and white Horse which he was wont to ride on, and bestowed many dignities. What is all this to so great a Patrimony, as they say, of Peter, purchased by his leprosie*, his cure thereof, *by the blood of Infants, and his baptisme by Sylnester? Oh happy tales! which erected so great and large an Empire. Wee reade a certaine distich against Laurentius Valla, a man hated and persecuted for the truth, labouring to proone in a booke, now in the hands almost of euery one, that the Pope hath not any right or title granted to him of Empire, or temporall Gouernment, &c.* So these honest men that are likely to bee impannelled vpon this Iurie, (and I will be bound to bring forth a full Iurie of these, if Iury Masters of the Inquisition doe not cut out their tongues, before they come to be produced either as witnesses or Iurors;) or if they doe, they may happen to rue it, by that time we haue inquired (as diligent inquirie shall be made) either by *writ*, or by a *dedimus potestatem*. Do you know the danger? It is Fellony by the *Statute*, and villany vnexpiable. But if all that hath bin said, cannot satisfie our Romane Catholikes about this their *Donatiue*, what if we be able to bring forth a plainer Surrender againe into the Emperours hands, of all that large Grant from *Iustinian* the Emperour, or *Charles the Great*, and why not from *Constantine*? It is to be read in a[e] Popish

d † *Sed neque tanta fuit largitio.* Designat vulgatam illam Constantini iam dicti Donationem, de qua apud nullos extat Auctores, præterquam in libro Decretorum, idque in antiquis voluminibus minimè contineri auctor est Antoninus in Chronicis. Quamquam Isidorus in Historia sua scribit eum vrbe Româ Pontifici cessisse, ornamentisque omnibus Imperialibus, Diademate, *viz.* habituque, & albo equo, quo vehebatur. Basilicas item dicitur nonnullas in vrbe condidisse. Sed quid hæc ad tam immensum, vt aiunt, Petri Patrimonium, elephantia Constantini, sanguine puerorum, & Syluestri baptismate partum? O beatas nugas, quæ tantum constituêre Imperium. In Laurentium Vallam, virum propter veritatem odio habitum & persecutum, quòd probare conatus est eo libello, qui iam vulgò notissimus legimus, &c. *Spigelius in Guntherum, p. 377.*

e Leo P. 8. Othonem ipsum coronauit, & vniuersalem Augustum declarauit: omnemq; eligendi Pontificis authoritatem à Clero populoque Romano abstulit: & Gratiano referente, in ipsum Othonem transtulit: vt habemus in Cau. 63. d. C. in Synodo: & non modo Imperiales titulos; verum etiam omnes Donationes per Iustinianū Carolumq; Imperatores Ecclesiæ Rom. factas Leo hic Othoni & eius successoribus concessit; vt scilicet Italiam ab inuasoribus defensarent. *Io. Stella in vita Leon. 8.*

Writer,

Writer, and what reason haue Protestants not to believe it? This, I say, as not believing it much, because (as I haue formerly shewed) their owne Authors doe diffide the *Donation* as much, or rather more then wee: but in case the *Donation* be prooued, *and the witnesses and testimonies* against vs bee disprooued, this shall serue to close vp their stomacks.

But the *Papists* say, they haue a better Grant from Christ Iesus, the true Emperour of the whole World, on whose thigh is written this diuine *Impresa, Rex regum & Dominus Dominantium*: the proofes taken out of the Scripture (the *Protestants Carde*) in diuers places of the New Testament, and some out of the Old, as Matth. 16. *Thou art Peter, and vpon this Peter will I build my Church.* And againe: *To thee (Peter) will I giue the Keyes, &c.* and againe: *Ecce duo gladij*; two Swords at once, to signifie two Empires, either of them two-edged, as well to establish the Empire in the person of *Peter*, as to cut off all opposites, and all knots and difficulties, that are incident vnto these controuersies.

Touching, *Thou art Peter*; and, *Vpon this Peter, &c.* vnlesse they get more by their Salt-peeter (as they are Deuils in the Vault) then by their *Peter*, they are not likely to get much, for the Popes either temporall or spirituall power out of this place: you must make your *Peter* either the Rocke of Faith, or the Rocke of *Christ*; or else you dash against so many worthy and famous Writers of your own, as against so many rockes. [f] *Ferus*, [g] *Erasmus*, and [h] *Faber*, besides sundry others of your Worthies, interpret the words of the Rocke of Faith, or the Rocke, the Word; that is, *Christ*. You cannot better these Schollers, nor this exposition: and furthermore, let me informe you, *Peters* Faith *was not* [i] *personall, but common to him with the rest of the Apostles.*

For that which is vrged of the Keyes, much may be said of that also out of your owne Writers, but nothing that will doe you good. *Ferus* and *Faber* in the places aboue named,

f † *Ferus in c.16. Matth. p.220. German script. v.2. p 375*

g † *Erasm. v 10 1. in præfat. Rhenani.*

h † Petra, verbum, clauis, fides *I c Faber. in Matth c.16. p.126.*

‡ Super hoc fidei solido *Ist. Clarius in Matth.16.*

i ☞ Fides Petri non personalis. *Bas.m.2 p.493.*

named, the one giueth these Keyes to the Church, the other vnto faith. Concerning that which is obiected out of the Gospell, *Ecce duo gladij*, I may very well say vnto them, as Christ did vnto *Peter*; Put vp your Swords, the controuersie is ended: (for ought I know,) thus writeth the Commenter vpon *Guntherus*, by occasion of these words, [k] *Gladijs quæ rite duobus Nititur*: *He seemeth* (quoth hee) *to follow the commentitious opinion of the Schoole-Diuines, who doe not so much interpret, as subuert the words of Christ of two Swords, as they doe all other that appertaine vnto this heauenly Phylosophy, against the example of his life, which is our best precept, against the doctrine of the blessed Apostles, and so many thousands of Martyrs, and the whole streame of ancient Interpreters commenting vpon this place. In these few words, Behold two Swords, (say they full wisely God wot) one for the Emperour, the other for the Church: and yet would they be pleased to hearken vnto Christ, he would informe them, that his Kingdome is not of this World: and the Apostle semblably, Our weapons are not carnall, but powerfull vnto God, &c.* Which latter words, aswell as the former, are obiected against *Hildebrand* by *Conrade* Bishop of *Traiect* at a meeting of all the Bishops of *Germany* and *France* at *Garstung*, reproching him very worthily, for going about [l] with his *double or two-edged sword, to riuet open and vnfold the obscure places of both Testaments.* Thus you see plainely, that the edge of both your Swords are well abated. If you list to trie a venny or two at foynes (for at sharpe you cannot) [m] *Sigebertus and Trithemius*, haue beaten these Swords about your eares, as one [n] *Gerochus in Auentine*, is bold to put you in mind, *that this double or two-edged Sword, is giuen to saue and quicken vs, and not to kill, he vnderstan-*

k † Sequitur commentitiam Scholasticorum Theologorum sententiam; qui Christi verba de duobus gladiis, vt pleraque alia, quæ propius ad philophiam cælestem pertinebant, subuerterunt: reclamantibus omnibus Christi præceptis, reclamante tota ipsius vita, reclamante doctrina Apostolica, refragantibus tot Martyrum millibus, repugnantibus vetustis Interpretibus, paucis illis verbis, Ecce duo gladii hîc, mundi gladium Imperatori & Ecclesiæ, si Christo placet, asseruerunt; quamuis ipse affirmet regnum suum non esse de hoc mundo, & Apostolus; Arma nostra non sunt carnalia, sed potentia Dei. Sed quid attinebat hinc trahere publicam Magistratuum functionem, quam neque Christus, neque Apostoli ademerunt, quin eis etiam Idololatris incolumē esse

voluerunt, quòd iustitiæ diuinæ seruiret? *Dumque Sacerdoti conatur iungere Regem*, hoc est, dum superioritatem (vt vocat dominandi, Sacerdotibus planè interdictam à Christo vsurpat *Spigel. Germ. Script. to 2. p. 369.*

l † Gladio duplici, ense ancipiti ad viuum reserare. *Io. Auent. Annal. Boior, p. 462.*

m † Papam non habere vtrumque gladium ait. *Sigebertus. Trithemius apud Zuinger. p. 4126.*

n † Ensem ancipitem, gladium duplicem Christianæ Ciuitati datum ad seruandum viuificandumque, non occidendum esse putabat: eundemque spiritualem appellabat, qui est sermo Dei, vita & lux hominum: & mortuos ad vitam reuocat, ex hominibus Deos, ex mortalibus æternos facit. *Io. Auent. Annal. Boior. l. 5. p. 446.*

deth this Sword ſpiritually of the Word of God, the life and light of men, that is able by its power to raiſe dead men to life, to make gods of men, and to conuert and turne mortalitie into immortalitie. Thus farre *Io. Auentine*, ſo much, and ſo often commended by your Papiſts: though you haue taken away his iuſt commendations, *quo iure, quáue iniuria, I know not.* But the beſt is, [o] *Albertus Krantzius*, as good a Writer as hee, giues this cenſure of your two Swords: *The Romane BB. were come now to take that ſtate vpon them (which our Temporall Princes (ſaith he) call preſumption) as to create Princes, citing for themſelues Peters words, that was firſt Biſhop after Chriſt, Behold, here are two Swords, againſt which, our Temporall Princes oppoſe the words of Chriſt, Put vp thy Sword into thy ſheath; interpreting it of the materiall, carnall, and temporall Sword; as if it were not lawfull for the Pope to vſe that to his purpoſe.* And thus hauing put vp your Swords, and ſhewed out of your owne beſt Writers, that theſe Keyes will not ſerue to open the way to any forraine Iuriſdiction, we cleaue faſt to the Rocke *Chriſt*, or faith; and doe certainely beleeue, that the Pope hath no temporall Iuriſdiction, either in this Land, or any other Country, out of the New Teſtament: as little helpe is there out of the places of the old; for in this very queſtion, you would be accounted like the good Houſholder in the Goſpel, that haue both old & new in ſtore for vs.

o † Iam enim Pontifices in eam venerant Maieſtatem (quam Principes Sæculares dicũt preſumptionem) vt Reges crearent, citantes verbum primi poſt Chriſtum Pontificis, Ecce (inquit Petrus) duo gladii hîc. Contra quod Principes ipſi verbum æterni Pontificis (Mitte gladium tuum in vaginam) de gladio carnali, humano & ſæculari interpretantur, quaſi non liceat ſummo Pontifici in eo pugnare. *Albert. Krantz. Wandal. l. 8 c. 2. p. 179.*

The places cited by you, are two in number, and none in effect. The firſt is taken out of Deut. 17. *He that ſhall refuſe to obey the commandement of the Prieſt, by the decree of the Iudge ſhall die the death.* This argument being taken out of a corrupt reading in your *Bibles*, *ex* for *&*, and well amended in your *Clement Bibles* (as I haue ſhewed elſewhere) let it ſtand by a while, while we examine that other *of planting and diſplanting, planting Gods Word, and diſplanting errors, and not Kingdomes*, which I could prooue very ſufficiently out of the ancient *Manuſcripts*: but I content my ſelfe onely for the preſent, with that Expoſition which the Councell of p *Baſil* giueth of theſe words, anſwerable

In a Treatiſe againſt Doctor Norrice, *&c.*

p ☞ *Conc. Baſ. MS. p. 678.*

to

to my former words, and contrary to your vnwonted exposition. And thus hauing extinguished the Popes pretenced right, let vs take a full suruay of him, his doctrine, life, manners and actions towards God, and towards men. Some things seeme otherwise then they are; all is not Gold that glistereth; all are not [q] *of the best* that are called so; Popes may be sainted and canonized here vpon earth, whose soules frie in Hell fire. I know (as once [r] *Lil. Greg. Gyraldus* said) *that it were better for me to hold my peace, and to commend their many abominations, and manifold abuses vnto* [s] *Harpocrates, or the Lady Silence; for else I must looke to be cursed with Bell, Booke and Candle*: but *iacta est alea*, I am resolued to goe on in my intended courses, to intreate first of their wicked and accursed liues, and then of their hereticall and damnable positions and doctrines, speaking no more then others haue done before mee of your owne side; some of them of great marke and eminencie. I trust I shall find fauour both with God and men, both *Papists* and *Protestants*; or if the worst come to the worst, I hope I shall haue a pardon of course. And first,

q † *Budaus de Asse. l. 5. p. 724.*

r † *Ex opusculo de Herculis vita. p. 544.* Me extemplo impium, & cum facinorosis hominibus aqua & igni interdicet.

s † De eiusmodi magis mutire possumus, quàm palam loqui, & idcirco satius ea fuerit Harpocrati, & Argironæ consignare. *Lil. Greg. Gyrald. Syntagm. 1. p. 14.*

For their liues and manners, what goodly Popes haue we?

IT is no matter in what order I ranke them: as they liue in no order, so I will take them as they first come to my hand. And first, because there is a common saying amongst vs, [a] *As merry as Pope Ioane*; Was there not a Woman Pope amongst them? [a] *Sigebert & Bocace de claris mulieribus, c. 99.* [c] *Iohannes Baptista,* [d] *Egnatius, l. 3 c. 4. Chronicon excerptum de diuersis Chronicis, Baptista Fulgosius, l. 7. c. 3. Calius 2. Curio l. 14. c. 1. Crantz l. 2. Metrop.* [e] *Fr. Petrarcha.* [f] *Anselmus Rydd.* And to helpe to make vp a full Iurie, [g] *Ran. Nygedon, ad an* 858. And lastly, a booke of the [h] *Stations of the Church of Rome of great antiquitie*, remaining in our *publike Librarie at Oxford*, there are many more witnesses yet remaining behind: but because

a † Zuing. p. 439 & p. 491. & Bb. Pp. v 7. col. 1452.
b † Zuing. p. 950.
c † Germ. rerum Script. to. 1 p. 731.
d † Zuing. p. 1997.
e † Zuing. p. 1201.
f † Pag. 39. Io. Magnuntinus sam. 1.
g *Ms. in Coll. Ball.*
h *Ms. O. 4. 11. in the publike Library.*

they are many, and these onely not so much distinguished from the rest, as cleane extinguished in your bookes. I leaue them to be dressed for your daintie palats by one that is a very expert Cooke.

i † Zuing. p. 2323.

i *Sergius* the third begat *Iohn* the twelfth, on the body of *Marozzia*, a common strumpet. *Luitprandus, l. 3. c. 12.* Here is a good succession of your Popes: you were best pleade this.

k † Zuing. ex Trithemio & Sigeb. p. 2289.

k *Iohn* the twelfth, like father, like sonne, kept his fathers Whore, and I know not, whole troopes and squadrons of Whores and Queanes; and for this very cause was turned out of his Popedome like a knaue as he was; and lastly, *was* l *taken with another mans wife in the very act of adultery*, and so slaine.

l † Zuing. ex Trithemio, Platina, Blondo, & Luitprando, p. 531.

Hildebrand was hatefull both to God and men (you may be sure not without good cause) being Antichristed, by so many good Writers, and free speakers of those times: but aboue all, commend me to *Iohn Auentine*, m *who was neither flatterer nor back-biter of any*; *but with a full mouth inuayed sharpely* (*as farre, and no otherwise, then the truth of the Historie required*;) who hath set n him forth in all his liuely colours, and who dares take vp the Pensill after *Apelles*?

m † Equidem nullus obtrectator & adulator sum, sicut lex Historiæ postulat libero ore loquor Io. Auent. Annal. l. 5. p. 535.

n † Io. Auent. Annal. Boior. l. 5. p. 452.

Anno Dom. 978. o *Gerbertus, alias, Sylvester*, Poped it; a great Pope, and as great a Magician and *Necromancer*, he worshipped the Deuill for riches sake, and was promised by him, that hee should not die, till hee came into *Hierusalem*. Hereupon hee promised himselfe many yeares, and bade his soule take much ease; for as for that *Hierusalem* that was aboue, he meant neuer to goe to it; and for that on earth, it was beyond the Seas too farre for his Holinesse to goe: but (as secure as hee was of his life and happinesse) as the Deuill would, there was a Chappell called by that name, which for the very name of a Chappell, he had not of likelihoods visited often, where hee ended his vnhappie dayes; and after his death (see the Iudgement of God) p *his priuie members, hands and feete, and all the rest, were piteous-*

o † Iste dicitur in Papatu magus & Necromanticus, & Diabolum pro diuitiis adorasse, &c. Chron. de diuersit. Chron. p. 732. Germ. Comm. script. to. 1.

p † Iussit seipsum amputatis manibus suis, & pedibus, & aliis membris enormiter, & crudeliter mutilari Ib. p. 732.

sly

sly torne and cut off by his owne appointment: and it is more then probable, that as his body went not to the graue in any decent or Christian sort; so his soule went not to Heauen, notwithstanding he had *the Keyes about him when hee died*, as q *Erasmus* merrily once said. But leauing him vnto his Lord, to whom hee doth stand or fall, (because it shall not be said vnto me, Who art thou that iudgest another man?) I onely note this by the way, that it is no strange thing for a Pope to goe to Hell. r *P. Damianus reports of a Bishop of Capua, as farre as he remembreth, that saw Benedict the Pope riding on a blacke Horse in those infernall Lakes.*

s *Sixtus* 4. *was brought vp in the better and the worser Arts.*

Pope t *Zosimus* was an *Adulterer by confession of the Deuill.*

* *Benedict* the ninth got the Popedome by Simoniacall chaffering, and marchandizing, a small sinne, a peccadillo.

u *Alexander* the sixths vices, or abominations rather, were recorded in *Guicciardine*: you haue practised to deface the foulenesse of his crimes from out the memory of man; but as you haue your *Indices*, so God and the truth haue their (:) *Vindices.*

x *Iohn* the 23. was an accursed blasphemer, when hee chanced to fall downe on the ground, *Here I lye* (quoth he) *in the Deuils name.*

Iohn the 13. is called a y Monster of all vices.

As *Benedict* the ninth got the Popedome by Simonie, so z *Iohn* the eleuenth got it by meanes of *a lewd Harlot*: it must needs thriue, that is so well and truly gotten.

a *Leo* the tenth his luxurie is knowne out of *Iouius* in his life. b *Onuphrius* hath described *Iulius* 2. his Houses and Gardens of pleasure, but speaketh nothing of his trauels and

q † Eis licet rectà in cœlum migrare, quippe cum claues gerant *Eras.* 2. *Cent.* 7. *Adag.* 1. *p.* 774.

r † *Cap.* 4. *ep.* 5. *In Scholiis super illa* verba, Benedictum Papam. Hæc eadem narrat de Benedicto 8. & 9. Martinus Polonus in suis supputationibus: quod si constat vt in vtriusque vita ait Platina, qui tamen Christianus erit, non hinc scandalizabitur, sed ædificabitur: verba quæ in Textu habentur hæc sunt. Episcopus qui tum (si rectè teneo) Capuæ præerat, vidit Maiorem Benedictum Papam qui iam obierat, nigro equo quasi corporaliter insidentem. *P. Damianus Bb. Tr.* 10 3. *col.* 721.

s † Sixtus 4. bonis malisque Artibus instructus. *Iouius in Leone* 10. *& Bruus l.* 6 *Hist apud Zuing. p.* 57.

t † Stuprum Zosimi Pontificis etiam per Diabolum. *Zuing. ex Marulo, l.* 3 *c.* 2 1347.

* † *Zuing. p* 1531.

u † *Zuing. p.* 1627.

(:) *See a booke entituled*, Loci duo ab Expurgatoribus dolo malo subrasi, 8. *f.* 39. *Th.* x † Hic iaceo in nomine Diaboli. *Zuing. p.* 1482. y † Monstrum vitiorum appellat. *Platina Zuing. p.* 1613. z † Ioh. 11. P. operâ scorti Theodoræ adeptus Pontificatum. *Luitprandus Zuing. p.* 2314. a † *Zuing. p.* 2208. b † *Onuphrius apud Zuing p.* 1208.

paines in his Vicarship. I haue [c] read of *Hadrian* the sixth his Peacocks, not kept without some *Epicureisme*, and lost with great blasphemie. *Petrarches* red Hat that was offered him, if he would be but a Bawde to the [d] Pope for his owne sister, might cause the *Papists* to blush at their bawdy Popes, if they had any grace in them. *Boniface* the 8. whose famous sentence it was, that *if hee lead millions of soules into Hell, no man could taxe him for it, or say blacke to his eye*; gaue good tokens of his repentance: for, vpon *Ashwednesday*, when after the vsuall ceremonies with great solemnitie, his Holinesse was to throw ashes vpon their heads, he cast it into ones eyes, that was of the contrary faction, saying *in mockerie*, or blasphemy rather, *instead of these words*; *Remember man that thou art ashes, and to ashes thou shalt goe: Remember Sirra, that thou art one of the Gibellines, and with the Gibellines thou shalt perish.* Much more may be said out of *Stella*, that shineth like a bright Starre in those darker Ages, and hath most liuely represented vnto vs the liues of their impure vnholy Fathers, the Popes. But as I began with Pope *Ioane*, so I end my discourse with Pope *Eugenius* the fourth, who, whether hee were man or woman, God or Deuill, I know not: but hee *made hauock of all things, neither fearing God*, nor regarding [e] *man*, putting all *things* as it were into a *combustion*.

But let their liues be as bad as may be (and worse they cannot be) yet as long as their doctrine is sound, and their teaching good, wee may and ought to adhere vnto them: it may bee they are impeccable and inerrable by the speciall prouidence of God, and assistance of his grace, possessing that Chaire that hath that promise: but because both [f] *Nic. Eymericus*, in his dayes a famous *Inquisitor*, and *Franciscus Pegua* his *Commentatour*, do determine this question, and resolue vs, that the *Pope may be accused of heresie, and proceeded or informed against by an* [g] *Inquisitor, or any other ordinarie man: but his competent Iudges are none but a Generall Councell, or a Consistorie of Cardinals*: (the selfe-same doctrine that was preached in the Councell of *Constance* and *Basil*)

[c] † *Iouius in Leone X. apud Zuing. p. 2279.*

[d] † *Squarziaf in vita Petrarchæ. Zuing. p. 2272.*

Io. Stella de vitiis 250. Pontificum.

[e] † Diuina simul & humana conturbauit. *Ant. Ridd. p. 53.*

[f] Papa de hæresi potest accusari. *Nic. Eymericus, part. 2. p. 1482.*

[g] Inquisitor vel quispiam alius procedere possit contra Papam deprehensum in hæresi. Illius Iudex vel Generale Concilium, vel Cardinalium Consistorium. *Ib. part. 3. quest. 25. p. 359.*

Basil) we will now see by their leaues, what Schismes and heresies haue been stirring amongst them; and as before their hearts were without any honesty, so here the Head of the Church may be found to want wit or braine, to discerne betwixt truth and falshood, the right faith and false heresies.

† Diu caput Ecclesiæ fuit sine cerebro. *Krantz.*

The Councell of [h] *Basil* hath made a muster of their secessions, Schismes and departures from the true faith, which thing I find carefully set downe in one or two choyce *Manuscripts* [i] in *Magdalen Colledge* in *Oxford*. To come therefore to particulars.

h ☞ *Conc. Bas. MS.*

i ☞ *MS. A.*

[k] *Liberius* was an hereticke, his heresie was no lesse then the worst of all others, that of the *Arrians*. [l] *Leo* succeeded him both in his Papall Sea, and *Arrian* heresie. Who is so little versed in the Stories of the Church, but knoweth, that [m] *Iohn* the 22. his error *de visione faciali*, was condemned by the *Sorbons*, and blowne abroad by the sound of a Trumpet throughout all *Paris*? But I will dweil no longer vpon this incongruous and vnpleasant subiect of banishing all forraine Iurisdiction of Popes out of this Kingdome and territories. Wee say, that his Maiestie may restraine with the Ciuill Sword, the stubborne and euill doers; which is my fourth and last proposition in this Article, and commeth now to bee explained by the more temperate and moderate sort of Papists.

k † Hæresi Arrianæ subscripsit. *Chron. excerptum de diuersis Chron. Germ. scripts. v. 1. p. 716.*

† *Erasmus in schol. ep. ad Damasum.*

l † *Ib.*

m † *Io. Villanus hist. sui temporis. Krantz. l. 5. Vandaliæ. 15.*

In the Chapter preceding, we haue forced the Temporall Sword out of the Popes hands; and that it may bee drawne forth against the stubborne and euill doers, none but the franticke Anabaptist, will dare to denie. With them and their fantasticall propositions and delirations, we will haue nothing to doe; at this present wee will inquire only, how farre forth this Sword is to bee drawne, according vnto the *Papists Tenet*, and the practise of these Kingdoms.

They make two sorts of hereticks: some, *that erre of* [a] *malice, and* [b] *trouble the State*: some, that [c] *erre the errors*

a † Qui pietatis studio, non autem mala malitia. *Andr. Masius in Ios. c. 22. p. 318.*

b † Non errantes in religione sed turbantes. *Iust. Lipsius ad Polit. Not. in c. 2. l. 4. Polit. p. 78.*

c † A maiorum suorum religione paululum deflectant. *Andr. Masius in Ios. c. 22 p. 318.*

of

of their Fathers, and ſtand ſtiffe in that Religion which hath been taught them, becauſe they know no better: theſe are to be reclaimed and informed by [d] *good and gentle meanes*, according to the example of the primitiue times, when the *Doctors and* [e] *Paſtors were readier to lay downe their liues, then to take them away from illiterate and ſimple men and women; they* [f] *knew no other Sword then the Word*; no other fire then the Spirit. Touching thoſe that erre of malice, they are to be dealt withall in ſharper ſort, *eſpecially if their malice* breake forth vnto the diſturbance of the State, either Eccleſiaſticall or Ciuill; and yet theſe are to be reclaimed alſo, and purged of their malice (if it may bee) aſwell as of their errors; or elſe preuented in time by the ſtroke of Iuſtice, according to their demerits, without effuſion of blood: but for blaſphemous hereticks, that impugne the Trinitie, or wilfully trouble the vnitie and peace of this Kingdome, bee they Schiſmaticks or Hereticks (it now groweth to bee a matter of State rather, then Religion) I leaue them to thoſe, that know well how to rule them, thinking no puniſhment too ſharpe for them. But for your [g] *ſanguinarie puniſhments*, and [h] *bloody Inquiſitions*, as our State vſeth them not, nor our Religion doth warrant them; ſo your owne Writers doe, inueighing againſt them as eagerly as we can, or do; ſuppoſing, that the Church of *Rome hath* [i] *profited little ſince it firſt vſed theſe vnwonted and vnwarranted courſes*, [k] *to turne all into fire and ſword* vpon ſmall occaſions, God he knoweth: *for denying the Popes* [l] *power in deliuering ſoules out of Purgatory*; *for ſpeaking againſt the Canons of the Church, the opinions of their Schooles: ſometimes for croſſing their poſitions* (*though it bee but in* [m] *Grammar*), notantur Articuli; parantur faſcculi; *away with them to the fire, they may no longer liue: one or two of their illiterate* [n] *Friars ſhall accuſe them*; *ſome others ſhall beare witneſſe*; *the ſpirituall Magiſtrate ſhall condemne them*;

d † Euangelica manſuetudine & operatione. *Eraſ. to.3.p.5.*

e † Olim trucidabantur Chriſtiani, nunc trucidant. *to.3 ſchol. in to.3. Hier. q.1 ad Heabiam.*

f † Religionis cauſa non gladio ſed verbo Dei tranſigenda. *Thuan. lib.27.p.28.*

g *Ant. de Dominis, l.7 c.8.ſſ 24.*

h † *Aug. Thuanus, l.3 hiſt.p.73.*

i † Sæuitiâ nihil perfectum eſt *Eraſ. to.2 Adag.1.Cent.3. p.603.*

k Qui ſuadent vt omnia infumum & cinerem vertantur. *Geo. Wiſelius in ep. nuncupat.*

l † Nunc in ignem pertrahuntur, qui dubitant an Rom. Pontifex ius habeat in Purgatorium. *Er.to.9.p.861.*

m † Hæreſis ſi quis dixerit aut ſcripſerit aliquid quod aliquo pacto, cum magiſtralibus Theologorum poſituniculis vel in re Grammatica diſſentiat. *Er.to.2 Cent.3. Adag 1 p 603.*

n † Nunc interdum monachi vanum ſpargunt rumorem, mox veluti ſuſpectum pertrahunt in carcerem, ibi notantur articuli, & parantur faſciculi. *Er.to.9.p.861.*

them; the Temporall shall execute the sentence, to the vtter destruction both of soule and body (as you are perswaded). If your *men were as* o *ready to teach, as to burne; and dealt by* p *Colloquies, and not by the Sword; by the Gospell, and not by Armes*; we would thinke that your Religion had some shew of truth, and the Christian World some likelihood of Peace; to the which in Christ I commend the cause of Gods Church, and it a period to this long Article, much the longer, because it treateth of two the greatest powers vpon Earth; the one lawfully challenged by his Maiestie, the other vnlawfully pretended and vsurped by his Holinesse (such as it is,) as I haue shewed heretofore.

o † Sæui potius quam eruditi, & ad damnandum quàm docendum instructiores. *Er. Annot. in ep. 168. p. 492.*

p † Non ferro & igne, sed colloquiis grassandum. *Thuanus l. 28. p. 222.*

q † Euangelium armis propagatum magis, quam verbis *Krantz. l. 7. c. 13.*

Of the 22. Article.

Of Purgatorie.

THE Romish doctrine concerning Purgatorie, Prayers, worshipping and adoration, as well of Images, as of Reliques, and also inuocation of Saints, is a fond thing, vainely inuented and grounded vpon no warrant of Scripture, but rather repugnant to the Word of God.

This 22. Article explained and maintained by Papists.

HEre we are to runne through *Purgatorie*; or rather, through a Hell of deuilish inuentions; but I will contract my selfe and it. The *Church* of *England* giues no definition of it in this Article, neither can it be defined, because *non entis nullæ sunt qualitates*: but out of the writings of moderate *Papists*, it may be described briefly thus:

Purgatory *is a prety slight to picke mens purses.*

Largely thus.

PVrgatorie is an excellent inuention or fiction of some Cacologus, *Schoolemen*, or *Legendaries*, founded vpon dreames and reuelations, to certaine *politick* ends: partly vnknowne, partly knowne to picke mens purses, and fill the *Popes* cofers, to defeate men of their lands, and rob their soules of true comfort, leauing nothing in mens consciences but scruples and terrors, to thinke when it began, what it is, how long it shall continue, for yeares, dayes, moneths, or till the day of Iudgement. This awing the people by it, more then by any thing, and causing them to reuerence their persons more then any men; that can by their Prayers, Images, Inuocations, and Reliques of Saints, Indulgences, Funerals and Diriges (being well hired vnto the same,) quench this fire, deliuer these soules out of *Purgatorie*, and free them *a pœna*, and send them straight into *Paradise* to their endlesse ioy and comfort (as they thinke, and are perswaded by their ignorant guides). To course ouer the parts of this description. *It is a meere fiction, not of their Theologus, but of their* [a] *Cacologus, founded vpon dreames and* [b] *reuelations* of men, that [c] appeared to them from the dead. *Habent Moysen & Prophetas*, could not content them, pickes mens purses, and robs men of their lands *to inrich the Popes* [d] *cofers*. What scruples it leaueth in the conscience, I leaue to your considerations, when you shall perfectly vnderstand, that either *there was no mention of it* [e] *in the primitiue times, or very little*; that the *Græcians* beleeue it not, neither are the learnedst of the *Papists* able to define the place, qualitie, duration, and extention of it vnto this present day. The *Papists* haue been euer *Sceptecks* in defining and defending it; take them of what time and age you will, first, middle, or latter. For the

a A Cacologis non Theologis excogitatum. *Ant. de Dom. l. 5 c 8 ff 39.*

Luk 16 29.

b *The story of* Odilo.

c ☞ *See* Higden ad ann 675 *especially about the story of the fellow at* Long-compton, *that was tormented in his graue, till he had payed his tithes; and his sonne by paying for him, quieted his fathers soule, and much profited his owne.*

d Ditauit & indies magis ditat Ecclesiam. *Ant. de Dom. l. 5 c. 8 ff 75.*

e † De Purgatorio nulla mentio *Ind. in Irenæum.* † Apud priscos nulla vel quam rarissima fiebat mentio, sed & Græcis ad hunc vsque diem non est creditum esse. *Episcopus Roffensis apud Polydorum Virgil. l. 8. c. 1 pag. 484.*

first

first age, you haue heard there was little or no mention of it; and for the middle age, [f] one that wrote about some foure or fiue hundred yeares agoe (as may be coniectured by the hand) makes it a very disputable question what it is, where it is, who shall passe thorow it, and how long it shall continue.

The first point hee resolues, but with a *quidam dicunt*, some say, *that it is a materiall fire, beyond the Element of fire; no such fire as is to be maintained with wood, or nourished with any materials.*

[g] Alii dicunt, *others say, that it is nothing but a kind of punishment, likened to, or called fire, because fire is the greatest of punishments, and this burnes like fire: and to distinguish it from Hell fire, that is lasting; because this fire doth not so much punish, as purge men by temporall paines, it is called a Purgatorie fire, or Purgatorie.*

Who shall goe thorow it? *Whatsoeuer the fire is,* (here is no certaine resolution of the question,) *beleeued it must bee, that although all the faithfull children of God passe not thorow it, but these onely which perfected their penance in this life; yet with this distinction, that some soules shall be punished more, some lesse.* Some soules shall bee deliuered from thence quickly in an instant. Some soules shall bee kept there prisoners till the last day of Iudgement, according as they doe penance, or sinne; more or lesse, and according to the manner of contrition. If this be their doctrine (as then it was in those darker Ages of the World) what comfort out of all these doubtings? May not a man say vnto their Schoole men, as * *Iob* said vnto his friends, *Miserable comforters are yee?* But to come neerer our owne times: How is this point tossed and tumbled, and yet the Doue-like soule cannot find any place to rest her selfe on? *to* [h] *name any set places or receptacles of the soules after this life, is impossible.* No mortall man can riddle me this riddle, and tell me what this fire is. Some vnderstand by this fire, *the* [i] *fire of con-*

[f] ☞ Quæritur quid sit ignis Purgatorius & qui transituri sunt per illum, & qualiter. Quidam dicũt, quòd est ignis materialis vltra ignis elementum, non ignis cui sunt ligna materia & nutrimentũ: sed ignis quidam existens sub luna. *MS. O. p 403.*

[g] ☞ Alii dicunt, quòd ignis ille nihil aliud est, quàm pœna, quæ ideo dicitur ignis quia grauis est, & vrens ad modum ignis; & quia quædam pœna puniens est & æterna, hæc de illa intelligeretur, dictus est ignis purgatorius, id est, non puniens, sed purgans per pœnam temporaliter quis æternaliter ne puniatur. Quicquid autem sit ignis ille, credendum est, quòd fideles etsi non omnes per eũ transeunt illi scilicet qui perfectam pœnitentiam in hac vita non egerunt. Sed alii plus sentiat, alii minus & alii cituis liberantur ab eo, alii tardius. Nam quidam vsque in diem iudicii in eo puniuntur, quidã citò liberantur & hoc secundum quantitatem peccati & pœnitentiæ, & secunnum modum confirendi, vt prædictum est. *Nu. O p 403.* * *Iob 16 2.* [h] Animarum loca certa assignare impossibile. *Ant. de Dominis, l 5. c. 8 ss 122.* [i] † Ignis remorsus conscientiæ. *Er. to. 9 p. 685.*

science, or of [i] charitie. Some make it an [k] insensible fire; other-some doubt of it, as [l] Erasmus, and other learned men; and in speciall, Iames Faber, intreating of the rich Glutton in the Gospell; and if there be any such place as Purgatory, it is as it [n] pleaseth God. Saint Augustine sometimes doubteth of it; sometimes it is past doubt, saith the same Saint [o] Augustine, (if the booke be his) that there are [p] but two places, Heauen and Hell: he is altogether ignorant of a third place. Vbi nunc est Purgatorium? What then will become of Purgatory? And (to my seeming) this was the ancient tenet of the Church: For although [q] there bee little or nothing knowne, what will become of our soules before Christ; yet since the time of Christs birth and Passion, I am [r] taught by the Primitiue Fathers, that the soules of the godly goe immediatly to Heauen; that they are [s] absolued from all blots and spots of sinne; that [t] it is impossible that the punishment of fire should come neere them; that it is a [u] meere sophisme in Diuinitie, to thinke that part, that is the fault, is pardoned; and part, that is the punishment, remaineth behind to be satisfied; there is no such matter. * he that remitteth the fault, will neuer exact the punishment: or rather let vs say (as an ancient [x] Writer doth) It were vnfitting, or vnlawfull, nay, a sinne that hath a mixture of some cruelty and incredulitie, to hope for halfe pardons at his hands, that is so good and mercifull; the fountaine of all goodnesse and mercy; either he remitteth all, or none. And therefore laying all that hath been formerly spoken, and a great deale more that may bee alleaged to this purpose, before our eyes, let vs safely conclude, that it is an vnsafe way to make Purgatory (as it were) an Article of our Creed, as our [y] Trent Masters doe: at the least, let vs take heed of [z] prying into those hidden mysteries, which God would haue hidden, and dare rather to inuent, or hammer out somewhat out of our owne braines, then to be ignorant of any thing: let

i † Purgantur animæ post mortem igne charitatis. *Eras. to 9.*

k † Torquentur igni qui sub sensum non cadit. *Victor Antiochenus, cap. 5. Bb Pp. col. 1004.*

l † De Purgatorio dubitant viri docti & pii. *Er. to. 9. p. 685*

n † Vt Deo placitum est & cognitum. *Iac. Faber ibi. c. 16. aln.*

o † Dubitat de eo Aug. *Er. in Indice Aug.*

p † Tertius locus penitus Ignoratus. *Aug. in lib. Hypognost. p. 597.*

q † De statu post mortem, aut exigua, aut prorsus nulla mentio ante Christum. *Cyprianus Mon. Cisterciensis in c. 7. Iob, p. 147.*

r † Animæ beatorum statim in cœlum vadũt. *Iul. Toletanus, l. 2. c. 8. col. 939. to. 9 Bb. Pp.*

s † Anima soluta à corpore absoluitur ab omni macula peccati. *Ger. Ven. Probl. 157. to. 2. sect. 4.*

t † Puniri pios post mortem impossibile. *In Ind. Chrys.*

u † Mirabile sophisma ex theologiæ mysteriis quod condonata culpa manet obligatio pœnarum & infirmitatis. *Er. to. 9. p 615.*

* † Deus simpliciter ipsam & culpam, & pœnam condonauit *Iac. Faber in Luc. c. 16.* x ☞ Summæ crudelitatis & incredulitatis est, ab eo qui summe bonus est, dimidiã sperare veniam. *MS.* * *p. 24.* Non fas est dimidiam de eo sperare veniam, qui caput est & fons veniæ, qui cum vnum mortale remittit omnia remittit *MS p. 71.* y Vide formulam iuramenti. z Temerarium de rebus abditissimis quæ in alia vita fiunt ex se proprioque cerebro quidquam promere.

vs not be too [a] *confident in describing the place and qualitie of its punishment.* A modest ignorance of these things will best become vs, till we haue better warrant for the same out of Gods reuealed Word.

a Temperent sibi Theologi ab immodica asseueratione & qualitatum descriptione. *Geo. Wicel. Met. Con. 5. 18.*

Of Indulgences.

PVrgatory should seeme to haue been in great request heretofore, it hath such a great traine following after of *Indulgences, Prayers for the dead, Reliques, Pilgrimages, Diriges, Funerals, Images, and inuocations of Saints.* Though the fall of *Purgatory* may be the ouerthrow of them all, yet we will (by God grace) intreate of them seuerally in their order: and first of *Indulgences*, and Popish *Pardons*, because they haue *so neere* [a] *affinitie with Purgatory, that if it be prooued, that there is no Purgatory, it will be easie to proue, that there are no Indulgences*; and then the *Popes* [b] market is marred, his *Pardoners* may goe shake their eares.

a † Quamdiu nulla fuerat de Purgatorio cura nemo quæsiuit indulgentias: nam ex illo pendet omnis Indulgentiarum existimatio. *Polyd. Virgil. l. 8. c. 1 p. 484.*

b † Si tollatur Purgatorium quorsum Indulgentiis opus erit? *Ib.*

First, for the originall of them, we subscribe to the *Councell* of [c] *Trent: It is certaine, and cannot be concealed, that in no Christian Nation of the Easterne Church, either in ancient or moderne time, there euer was any vse of Indulgences of any kind whatsoeuer. And in the West, if by ancient custome they meane that which was obserued before Vrban the second, in the yeare 1095. no proofe can be brought of the vse of Indulgences. If from that time, vntill the yeare 1300. it will appeare, that the vse of them hath been very sparing, and onely to free men from punishments, imposed by the Confessour. Afterwards, from the Councell of Vienna, the abuses began, which did increase very much, vntill the time of Leo the tenth.* Hitherto the *Councell*, and yet no Counsell neither; they say no more then all the World besides; I meane, a world of *Papists*, which I haue catalogued vp according to the times wherein they liued *descendendo*; I hope they are all fit and proper.

c *P. 822. Hist. Conc. Trid.*

Indulgences came in Anno Christi 1095. *and were opposed*

Ann.dom.			Ann.dom.		
1240		*Vincentius Belluacensis.*			*Geo.Vicelius.*
1260		*Bonauenture.*			*Alph.de Castro.*
1360		*Durand.*			*Polyd.Virgil.*
1444		*Petrarch.*			*Onus Ecclesiæ.*
1 01		A Dialogue published *de insolentijs Curiæ Romanæ.*			*Conc.Tridentinum.*
					Chronicum Belgicum.
					Io.Langius.
1410		*Io.Gerson.*			*Huldericus Nutius.*
1430		*Fortalitium fidei.*			*Franc.Polygranus.*
1453		*Io.de Vesalia.*			*Valer.Anselmus Rydd.*
1453		*Vincent.Ferrarius.*			*Sylnester Prierius.*
1458	By	*Regin.Peacock.*	By		*Contra Lutherum Conclusiones.*
1460		*Tho.Gascoigne.*			*Laur.Valla.*
1478		*Dominicus de Dominicis.*			*Car.Milutzius.*
1480		*Gabr.Biell.*			*Fr.Guicciardinus.*
1480		*Hier.Sauanarola.*			*Io.Roffensis.*
1494		*Wern.de Rollowinck.*			*Nigellus Wirocher.*
1511		*Nic.Kus.*			*Anon.Vetus scriptor.*
1511		*Io.Keyserberg.*			*Conr.a Liechtenawo.*
1514		*Friar Flechen.*			*Io.Auentinus.*
1518		*Caietanns.*			*Henricus Henriquez.*
		Cassander.			

In this *Catalogue*, I haue mentioned none but such as were esteemed at the least of their *Church*, and complained of the sundry abuses of it. I haue purposely omitted these that follow; *P.Valdus*, *Io.Wickleph*, *Walter Brute*, *Guil. Swinderby*, *Ric.Turmyn*, *Io.Cleydon*, *Io.Puruey*, *Henr.Token*, *Nic.Russe*, *Ric.Hume*: These were all *Waldenses*, *Wickleuists*, or *Hussites*; you will neuer accept of their testimonies when they are brought against you, and I am very well

well prouided without them, to make good these two Propositions.

1. That there is no such treasure of the Church; wee haue but *carbones pro thesauro.*
2. If there be, or put case there be; yet they are ill distributed, and as they are bought and sold, cannot bee defended.

These two Propositions are maintained and explained by the *Papists*, to whose writings I haue confined my selfe, when I might (as you perceiue by that which hath been written) haue made vse of a great many more testimonies, both pregnant and pertinent to my purpose: but these and a few *Parchments* shall suffice.

The first Proposition.

That there is no such Treasure of the Church.

WHatsoeuer *Pontanus* the Iesuite, out of that of *Virgil, Infectũ eluitur scelus aut exoritur ignis*, proues *Purgatory*; yet you haue heard that *Polydore Virgill* could neither fetch *Purgatory*, nor *Purgatory Pardons* so farre, because the Well was deepe, and his bucket would not reach so farre. *Fr. Polygranus in his Catholike Assertions* knoweth no other Pardons (nor I,) *then such as by the* [a] *Law of God, any ordinary Priest might giue vnto a true penitent*; that is, *to* [b] *pronounce him absolued before God.* Hee doth this but *declaratiue*, or *ministerially*; *it is God alone that doth truly forgiue sinnes, and acquit vs both* a pœna & a culpa. [c] *I alone* (saith he) *by the Prophet Isay, doe put away,*

Symbolarum l. 11 *ad* 6. *Aeneidos* In illud, *ergo exercentur pœnis*, vide de pœnis expiatoriis, *p.* 1509.

a † De Iure diuino quilibet Sacerdos dare possit *Fr. Polygranus assert. quorundam Ecclesiæ dogmatum p.* 68.

b ☞ Sacerdos absoluit id est ostendit absolutum † ab obligatione fori pœnitentialis. *MS O p.* 93. or, ☞ Ostendit peccatum esse dimissum vel retentum, & hæc est potestas quam dedit Deus ligandi atque soluendi id est, ostendendi ligatos vel solutos in Confessione, cum iam soluta sint apud Deum per cordis Confessionem. *MS. O p.* 410.

c ☞ Ego solus deleo iniquitatem populi. Item Ambrosius: Ille solus peccata dimittit qui solus pro peccatis mortuus est. Et Aug. Nemo tollit peccata, nisi solus Christus, qui est agnus tollens peccata mundi tollit autem & dimittendo quæ facta sunt, & adiuuando ne fiant perducendo ad vitam vbi omnino fieri non possunt. *MS. O p.* 410.

or

or put out the sinnes of my people. Also Ambrose; Hee, and none but he, forgiueth sinnes, that died for thee. And Saint Augustine most elegantly concludes the Chorus in these words; No man can take away our sinnes but Christ alone, which is the immaculate Lambe that taketh away the sinnes of the World; hee taketh them away, both by pardoning them that are already committed, and by keeping vs from committing any more, and by bringing vs to heauen, where it is impossible to sinne any more. More then this, what can be said to take away the Keyes from the *Pope*, and giue them to the true owner, *Christ*? To point vs out with the finger, or to direct vs to the true Treasure of the Church, the Merits of our *Sauiour*, the true *Purgatorie of Christs blood*: and thus much briefly of the first Proposition.

The second Proposition.

That Indulgences, *if they had been good at their first institution (which can neuer be prooued) being abused as they are, and euer will be, are not to bee tolerated any more in the Church of Christ.*

THe *Pope*, whom *Polygranus* in the place before cited (which I had forgotten to tell you) *maketh the sole Steward and distributer of this* [d] *Treasure, for that they were abused, when they were in the hands of euery ordinary Priest to be disposed and distributed, as liked them best*, pretendeth the good of the Church by his [e] *Croisadoes, and building of Saint Peters Fabrique.* But he intendeth nothing lesse, then the aduancement of the true Crosse, and the publishing of Saint *Peters* doctrine; *but the diuiding* and sharing of so many millions amongst his new made *Cardinals, which hee had*

d † Propter varios abusus restrictæ ad Papam *Ib. p.* 68.

e † Sub prætextu Turcorum infinitam collegerunt (quatuor ad diuersas mundi partes legati missi) pecuniam, cum summis & plenissimis missis Indulgentiis, vt collectam pecuniam tali æstu tandem copiosè inter Cardinales nouas creaturas suas distribuere posset. Præterea ex cunctis fidelium regionibus, præsertim Germaniæ, mediantibus Indulgentiarum Commissariis, sub specie fabricæ Basilicæ S Petri pecuniam omnimodis aggregare feruentissime æstus est, tametsi ad dictæ fabricæ, &c. *In Coron. Cytizensi ad annum Domini* 1513. *Germaniæ rerum script. to.* 1.

fleeced

fleeced but a little before; taking for the making of thirtie Cardinals, not passing fiue hundred thousand Crownes. g *Alack, when shall our Sauiours precept come in date,* gratis accepistis, gratis date? *that they would bestow that freely, which freely they haue receined?* But it may bee said, or feared at the least, that some of their Popes come not so freely by their Chaire, and therefore make a common Marte of these Pardons. As *Pope Boniface being both a couetous wretch, and a Simoniack,* sent not his Disciples as Christ did to preach; but his Brokers to trade for Pardons, *offering his plenarie Pardons so* i *cheape, that many began to loath them, and waxe wearie of them*: for there was no sinne so hatefull, *no crime so enormous, but it was bought out for ready money.* This was the second foule abuse of *Pardons.* But if wee cast our eyes vpon the History of the Councell of *Trent*, we shal see many horrible abuses of *Pardons, that could not* k *be related without teares*; as first, that *Leo* 10. *should giue the benefit of his Indulgẽces to his sister Magdalen, wife vnto Franceschetto Cybo, Innoc.* 8. *his bastard.* Secondly, the *Pardoners in Tauernes, and elsewhere in Games, and other things not fit to be named spent them.* The *Trent-Masters* durst not name all the abuses, either for shame or modestie belike: but one *Tho. Gascoigne*, that was sometime Chancellor of this Vniuersitie, and might haue been Bishop of this Realme, hauing m *publikely read against the abuses of Indulgences in his Lectures at Oxon, and shewed that they were cause of much wickednesse*, afterwards he relateth these particulars: *That they* n *were carried vp and downe the Country in Baskets, and either sold for sixe pence, foure pence, or two pence, or giuen for a game at Tennis, for a cup of Ale, and worse matters*, that is in plaine English, * *for lying with a wench.* He himselfe is much against the *Popes changing penance into money*: and farther sheweth, that there was a *Doctor* (English belike) at the Councel of *Basil*, disprouing *Indulgences*; out of a *Paper-booke* of the *Councels* in *Durham Colledge.* The booke of *Councels* which the Doctor vsed, is now fairely bound, and charily preserued in *Balliol Colledge*, and the

f † Creauit denique & eodem tempore alios 30 Cardinales, à quibus ex pacto quingenta milia aureorum suscepit. *Ib.*

g † Quando adhuc illud Scrutaberis præceptum inuiolatum per manebit, Gratis accepistis gratis date? *Ibid.*

h † Erat et pecuniæ auidus, ad quam colligendam plures legatos, per diuersas mundi partes ad negotiandum cum Indulgentiis misit. Fuit denique maximus Simoniacus, & Simoniæ cultores multis dignitatibus sublimauit, &c. *In Chron. Cytiz. ad ann. Dom.* 1555.

i Petentibus contra ius fasque conecssit quæstus gratia. Indulgentiæ verò plenariæ ita passim vendebantur vt iam frequenti vsu vilescerent clauium & literarum Apostolicarum autoritas. *In Chron. Cytizensi p.* 1389.

k *Hist. Conc. Trid. p.* 169.

m ☞ *Gascoigne in Dictionario Theol. MS.*

n ☞ *Ib. in Calathis.*

* Pro actu meretricio.

authoritie that is cited out of that booke againſt *Indulgences, is to this* [o] *effect; to proue, that the Pope cannot ſell his Pardons, and if he did, they would be of no force, arguing neither charitie in the one, nor piety in the other.* This I ſpeak only vpon my own coniecture, grounded vpon theſe two reaſons: firſt, becauſe there be foure books of *Sermons, Acts, and other paſſages* in that *Councell*; and ſecondly, becauſe he doth treate of this point ſomewhat largely, and with an Engliſh freedome. But eſteeme of its authoritie as you will. To draw this point to ſome concluſion. I know your eares by this time begun to glowgh, to heare of ſo much baggage ſtuffe, ſeeing the doctrine of Indulgences, take it at the beſt, *is* [p] *rather diſputable, then decided*; take it at the worſt, that it bringeth with it many abuſes, more then I haue mentioned, *noted by* [q] *Iohn Gerſon, and Nic. Clemangis, and Io. Collet of England: knowne by the deteſtable gaine by Indulgences, the* [r] *people eſpecially of Germany enthralled and robbed of their mony*, had not *Martin Luther of Wittemberge, and Friderick, Duke of Saxony* iuſt cauſe to reclaime, and declaime againſt the ſundry abuſes of them, *being* [ſ] *now growne into the generall hatred of all men*, and to baniſh them out of all *Germany*, and we here in *England not to admit them*, vntill they bee better warranted vnto vs. *Things that are good* (as the brazen Serpent) out of your owne *Gaſcoigne, may be taken away*: and ſo much of *Indulgences* and *Pardons*. Pardon mee if I haue inſiſted the longer on this point, occaſioned through plenty of matter. I will contract my ſelfe in all the reſt, leauing you to imagine, what large volumes may bee written of controuerſies out of their owne *Indices*, if either I had all of them, or all were written out of them: but I may with thankefulneſſe to the Almighty, ſay vnto them that meane to ſpend houres well in this kind, *Principium dedi vobis*. I onely intend and propoſe vnto my ſelf an Introduction vnto the *Controuerſies* in this firſt *Edition*.

[o] ☞ Non eſt putandum quod (Papa) vt pecunias recipiat det indulgentias, & ſi faceret peccaret grauiter: nec tenerent: quia nec eſſet charitas in recipiente nec pietas in cauſa *Baſ. MS. p.* 709.

[p] *Hiſt. Conc. Trid. p.* 21.

[q] *Ib. p.* 58.

[r] *Ib p.* 29.

[ſ] † Quoniam eiuſmodi Indulgentiarū quæſtus iam in odium hominum cum Procuratoribus incurrerunt. *Polyd. Virg. de inuent. rerum, l.* 8. *c.* 4. *p.* 498.

Of Prayers for the Dead.

OF *prayers for the dead*, what ſhall I ſay? Seeing that *in our prayers whether* [a] *publike or priuate, there muſt bee no* [b] *aſſuments, or additaments of men or women, but all muſt be taken out of the holy Scriptures*; although I cannot deny, but the [c] *Gracians, which to this day doe deny Purgatorie, doe grant the vſe of prayers for the dead:* yet becauſe I am taught, that *in the next life there is preſent* [d] *condemnation, or remunertation, and,* [e] *that they will profit vs little or nothing*; and that we are to be accountable at the laſt day of Iudgement, for euery idle word, they were better forborne, then vſed, and that I may conclude all in the marginall note vpon *Greg. Neocæſarienſis word, verè ſentiunt qui ſublatas volunt preces pro defunctis: they thinke aright, which would haue prayers for the dead aboliſhed,* according to the plaine doctrine of the Church of *England.*

a † In publicis precibus nihil quod non depromptum ex ſacris literis. *Er. to.* 6. *in c.* 6 *Mat. p.* 54.

b † Multi reculæ meniæ ſacris admixtæ *Ib.*

† Diu precationi nugæ aſſuræ. *Ib.*

c Purgatorium negatur à Græcis & tamen orant pro defunctis. *Ant de Dominis, l.* 7 *ſ.* 118.

d † *Eraſ. in Indice Aug.*

e † *Eraſ. to.* 9. *p.* 683

f † *In Greg Neocæſar in Metaphraſi in Eccleſiaſten, c.* 9. *col.* 97 *lib.* 3 *Legitur in Textu.* Præmia porro pœnaſque nullas poſt expletum vitæ curſum proponi. *Et in margine* : † Sic verè ſentiunt qui ſublatas volunt preces pro defunctis.

Of Reliques and Pilgrimages.

FIrſt, of *Reliques*, ſeeing they [a] *ſprung both from one roote, couetouſneſſe and gaine*, which is the roote of all euill. We will inquire, whether there be any true *Reliques*, or no; proceeding in right method, firſt, to proue the *ὅτι*, and then to talke of the *διότι* afterwards.

Let it be firſt agreed vpon of all hands, that if *Reliques* be to be worſhipped of any, then much more of *Chriſt*, the *bleſſed Virgins*, and his *Apoſtles*; but all theſe are either vncertaine, or vnknowne; of Chriſt what haue wee remaining, but ſome few cart loades of his Croſſe, or Nailes wherewith he was faſtened to the Croſſe? which hee that will beleeue, muſt haue faith more then a graine of Muſtard ſeed, ſo incredible are they (if the relation bee true

a † Auaritia & turpis quæſtus multos errores induxit in Eccleſiam tum circa doctrinas quæ ad quæſtum plus faciunt, quàm in pietatem. O quot ſcrupi conſcientiæ timidis & infirmis mentibus ingeruntur, qui per vnum Chriſti ſanguinem poſſunt eſſe lotæ? *Iac. Fabor in ep ad Tit. c.* 1. *p.* 220.

which I find recorded in an ancient Parchment booke. The hiſtorie is ſomewhat long, but withall ſtrange, and therfore we will heare it, and it be but for its noueltie to you, and incredibilitie both to you and me. *I reade* (ſaith my Author) *that Helena was the daughter of Choel, King of the Brittaines, whom Conſtantine at his comming into Brittaine married, being the onely daughter of her father. After whoſe death, the whole Iland deuolued, vnto him. So much we may reade in the Brittiſh Stories: but ſome there bee that fetch her pedigree and deſcent as farre as Treuers.* Thus much a man may beleeue, although that he haue but ſome few graines or ſcruples of faith: But that which followeth, can hardly be beleeued, without ſome ſcruple of conſcience, though hee had whole mountaines of faith, or as much faith as would remooue Mountaines into the Sea; yet, I ſay, it will hardly be belieued. *The ſaid Helena being deſirous to find out Chriſts Croſſe, and nayles* (a moſt excellent inuention, whoſoeuer put it into her head) *ſent for all the Iewes: the Iewes ſuppoſing it was for ſome ſuch buſineſſe, feared and reſolued, that they would neuer confeſſe where it was. One Iudas* (miſtake him not for *Iudas Iſcariot*) yet it was one almoſt as ancient as he: perhaps, ſome men will wonder how this ſhould come to paſſe, when it is knowne, that *Helena* called this aſſembly of *Iewes, more then 270. yeares after Chriſt*? I anſwere out of the ſame Author, *that perhaps men liued longer* [c] *then, then they doe now. Zachæus was his Grandfather, and Saint Stephen that was ſtoned to death, was this Iudas brother: this Iudas (I ſay) when Queene Helena threatned to burne them all aliue, if they would not tell her*; for all their ſolemne vow, was diſcouered to her to be the onely man, that knew where the Croſſe was hidden: *ſo ſhe ſet them aſide, and tooke Iudas along with her, and told him in plaine termes, that if he would not tell her where Golgotha was, that the Croſſe might be found, eft ſoones ſhe would throw him into a pit, and there he ſhould lie (as ſure as Chriſt died for her) till hee were famiſhed to death: which was inſtantly done, and there hee lay poore ſoule ſixe dayes and ſixe nights:*

b ☞ *In quadam Chronica Authentica legitur, &c. MS. 29. p. 84.*

Si de hoc Regina quæ fierit, vide ne hoc ſibi aliquatenus confitearis.

c ☞ Niſi forte dicendum eſt, quod tunc homines plus quam modo viuebant. *MS. 24. p. 83.* Iuſſit eos omnes igne cremari. Hic, Domina, Iuſti & prophetæ filius optime nouit legē, & tibi omnia quæ quæſieris ab eo indicabit.

nights: but on the seuenth day he made signes to come foorth, and made show that he would tell them where the pretious Relique of the Crosse was. As soone as hee came forth, downe falleth he to his prayers, (which that it might bee the more auaileable was ioyned with much fasting) *straight wayes whilest he prayed, the ground shooke, and yeelded forth a sent of most pleasant smelles. Whereat Iudas lift vp both his hands, and said; Now doe I know of a truth, that Christ is the Sauiour of the world. Now in that place (as we reade in the Ecclesiasticall Historie* (for this is not a Legend-storie) *there was whilome a Temple of Venus, the Goddesse of lust, built by Adrian the Emperour, wherein whosoeuer prayed, might bee thought to pray to her Deitie, & therfore it was vnfrequented, and ready to fall: but Queene Helena razed it to the ground, and plowed it vp. After this Iudas begins to settle himself to his busines, and hauing digged not passing 20. yards in the ground, he found three Crosses, which with great ioy hee carried vnto Queene Helena.* But loe, here a doubt, that did much perplex them all, *it could not be known, which was Christs Crosse, from the thieues*; nor of the two thieues Crosses, which was the good thieues, & which was the bads: but that mattered not. *But as God would haue it, there was a young man carried forth to be buried; Iudas staied the Beare with his hand, and layed the first crosse vpon the body, and it stirred not; and then he layed the second crosse vpon it, and it stirred not; but when he touched the body with the third Crosse, the young man started vp*; and if this bee not true, the Sea burnes. Would you know what became of this wonder-working *Iudas*? *He was baptized not long after by the name of Quiriacus, and in time, anno nullo, regnante nemine,* (the time certainely cannot be assigned) *was made Bishop of Ierusalem, and was put to death by Iulian the Emperour, after most exquisite torments.* This *Quiriacus* vpon intreatie of the same *Empresse*, was so happy as to find out the Nayles, wherewith our Sauiour was crucified, *glistering in the ground as it were any gold.* How *Helena* disposed of them, I leaue to *Gregorius Turonensis*, and other Fablers to informe you:

for my part, I beleeue neither part, nor parcell of this Story, as it is here related: though I doe not denie, but such Nailes might be found, *and, perhaps, ſtucke in Conſtantines Helmet; and one of them was throwne into the Hadriatique Sea,* which hath been the quieter euer ſince, neuer a whit: yet all this will not make me beleeue, that the Feaſt of the *Inuention of the Croſſe,* commonly called *Holy-roode* day, tooke its originall from this *Iudas Helena.* That which I inferre out of all this long and tedious legendarie Storie, (let the Papiſts eccleſiaſticate, and magnifie it neuer ſo much) is, that there is no certaintie, either of the one, or of the other. Next, touching the parts and parcels of the Virgin *Maries* Sepulchre, I will not ſay, that theſe are as certaine as her *aſſumption*, or her houſes *tranſumption* (both which are written in the backſide of my *Creed*:) but I will ſay confidently and peremptorily, that the *Councel of*[a] *Trent hath long ſince condemned theſe fopperies and vanities*; and it will be now high time for vs to leaue them. But, perhaps, there may bee a good *conſtat* for the Apoſtles Reliques. Nay, nay, they may goe with the reſt, the Diſciples are not aboue their Maſter Chriſt, or their Miſtriſſe, the Lady *Marie, Queene of Heauen, and Empreſſe of the whole World.* But of theſe, *Polydore Virgil* ſaid long agoe (I doe not beleeue his words for Goſpell, you know how he is iuſtly cenſured both by Proteſtants and Papiſts, that ſaid, *Tam certo ſcio, &c.*) but I beleeue it coniecturally, that *there are*[b] *very few that can tell vs, where the very bones of the Apoſtles lye,* vnleſſe they lie themſelues. It would make a Horſe breake his bridle, to runne ouer two or three liſts of Reliques, that I find regiſtred in a *Maſſe-booke from Exeter, the Antiquities of Glaſton, and the third of the Reliques of* Saint *Cuthbert in Durham:* and did we but peruſe all the *Reliquiaries* in the World, how much more of theſe ſleights and couſenages *in ordine ad Deum* would come to light? How many heads, hands and toes ſhould we find, that each of them had, as if they had been Monſters in Nature, *bicipites*, or *tricipites*; *two-headed*, or *three-headed*; and more fingered then

a † Reliquiæ damnatæ in Concilio Tridentino quæ contra Eccleſiæ Rom. doctrinam populo obtrudũtur & de particulis Sepulchri B. Virginis, & B. Michaelis cranio. *Aug. Thuanus, l. 73. p. 463.*

b † Pauci ſciunt vbi ipſa Apoſtolorum oſſa iacent. *Polyd. Virg. de Inuent. rerum, l. 4. c. 11. p. 282.*

then ſome mightie men in the *Bible*. But I know you will obiect, that though all the World may bee deceiued in diſcerning the Apoſtles bones, yet the Apoſtolicall Church of Rome cannot deceiue, nor be deceiued. I pray ſay not ſo: for this were to take from God, and giue vnto your Romaine Church, bringing *Romaine* in ſteed of *Catholike* into the Creed. I haue read in a good Hiſtorian, that *our Romans were deceiued, in carrying another mans bones, in ſtead of Saint Bartholmewes bones to Rome:* the Author is *Crantzius*, his Religion *Popiſh*. Thus haue you been deceiued in worſhipping *Saint Michaels skull*; *and theſe couſening Knaues, that made not righteouſneſſe great gaine,* [d] *but a game of righteouſneſſe, and a prey of Religion*, ſhewed you this and that for [e] filthy lucres ſake; *ſome butcher or harlotry fellowes ſhares, in ſtead of Beckets*, whom yee haue ſainted long ſince, and I know who hath diſ-ſainted him very lately, and you know and allowing beſides, *when he was firſt declared to be a* [f] *traytor, and his bones publikely burned by the Hangman*. Yea, you haue worſhipped *ſome mens bones that were hanged by the common Bureno*; and ſometimes the bones of Aſſes and brute beaſtes, in ſtead of men: your blind deuotion hath reached not onely to the worſhipping of aſhes and bones; *but of ſmockes, and ſhirts, and breeches, and ſhoes*, and I know not what; yea, the very excrements (I meane, the *hayres of the head*) *which hath been ſo highly accounted of you, that you haue made* [h] *more reckoning of one little ſinew or ragge of ſome blind Saint, then of the whole body of the greateſt Soueraigne in the World*. Yea (I feare to ſay it, but you feare not both to ſpeake it, and belecue it) moſt blaſphemouſly you confide as much in the blood of ſome *Saints*, as you doe in the blood of our *Sauiour*. Time would, and my promiſe bindeth mee, to make good my *Nóτι*: but ſince the Papiſts cannot ſhew me any true certaine Reliques, but ſuch as muſt be maintained either *ſola fide, onely by faith*, (which is the *Proteſtantes Cape*,) or by tradition onely, which is the errour of the *Iewes*, and moſt *Papiſts*, and the very ſinew that knits the ſcattered parts of their

2. *Chron.* 20. 6.

c † Oſſa alterius prò Diui Bartholomæi Romam tranſlata. *Cantz. l.* 3 *Metrop. c* 35. *apud Zuinger. p* 4137.

d † Iſti nebulones quæſtum pietatem, religionem prædam putant *Io. Auent l.* 4 *p.* 438.

e † *Er. to* 6. *in cap.* 23. *pag.* 92.

f † Non D. Thomæ ſed Lanionis alicuius aut Lenonis. *Er. to.* 9. *in Peregrinatione.*

f † *Hiſt. Conc. Trid p* 87.

g † Cum ſint oſſa patibulo affixorum *Geo. Ven. Probl. to.* 6. *ſect.* 4 *Probl.* 134.

h ☞ Maius fit feſtum de oſſiculo vel panniculo mimini ſancti quam de toto corpore Regis maximi. *MS.* 9. *p* 362. Tu per Thomæ ſanguinem, qui nos redemit, fac nos Chriſte ſcandere quo Thomas aſcendit.

their religion together to the *Church*, and the *Church* to the *Pope*; and that is a very *Gordian knot*, which as ſtrong as it is, *Ant. de Dominis*, (that *Caiaphas*, or high Prieſt with vs for a yeare or two) hath cut aſunder, and giuen (full ſore againſt his will) ſuch a blow to our fantaſticks and *Rome-gadders*, or *Reliqve-worſhippers*, that they will hardly be in any ſtate of health, to go to this preſent *Iubilee*: but if needs they will bee trudging, let them well conſider into what dangers they run, that thus run their Countries, with [i] *hazard of liues, wiues, loſſe of goods, and good manners*; *and laſt of all, of God*, and true comfort in Chriſt: and becauſe in changing their places, they change not their faces, nor alter their natures, but are as impudent in the one, as they are obſtinate and peeuiſh in the other, I would wiſh them to ſtay at *Rome*, when they are once there: if they returne, let it be at their owne perill, *prædictum eſt caue*: if the *Præmonere* take not place, I am ſure the *Præmunire* will; and here I leaue them.

Contra venerationem Reliquiarum. *Ant. de Dom. l. 7. c. 12. ſſ. 29.*

Contra Romipetas & reliquias. *Ant. de Dom. l. 5. c. 12. ſſ. 29.*

i † Cum vitæ & morum diſcrimine. *Er ſcholiis op. ad Paulinum & to. 9. In Dialogo de viſendo loca ſancta. Ib.*

Of Funerals and Diriiges.

OF theſe *Funerals* and *Diriges* I haue little to ſay, becauſe [a] *Eraſmus*, [b] *Rhenanus*, [c] *Wicelius*, and others before me of their owne ſide, haue ſcored vp their abuſes in couſening men with a tale of *Robin Hood*, or of ſome hood or other of *Dominick* or *Francis*, which is able to ſend them ſtreight to Heauen, ſo that they ſhall neuer need to goe by the way of *Purgatorie*; prouided, perhaps, that they bee truly contrite, for miſ-giuing their lands from their wiues and children, vpon theſe Gorbellies and Laſie-bones: no, there is no ſuch matter, prouided that they giue liberally to their Couents and Monaſteries; No penny, no *Pater noſter*; and it were tolerable, if they would ſtay till it were giuen; but they will haue it many times out of mens throats, as it were, and bury them aliue, rather then faile, ſending them quicke vnto the graue. There is a pretty Storie to this purpoſe in [d] *Amatus Luſitanus* worth the rehearſing: *one*

a † *Eraſ. in vita Aug. & † to. 6 in c. 13. & † Dial qui dicitur Funus.*
b † *Annot. in lib. de Corona militis, pag. 43.*
c *In cap. de funere.*

d † *Amat. Luſitan. in ſcholiis p. 348.*

Armellius

Armellius, a rich man, fell ſicke, but his ſickneſſe was not to death: the Friars of Saint Dominick and Francis wiſht him (as their manner is) to commend his ſoule vnto God, and a good part of his goods vnto them, that they might pray for his ſoules health, after hee was departed this world: but their meaning was, to prey vpon his body being aliue, for they would *haue buried his body quicke*, that his body might haue taken poſſeſſion of his graue, and they of his goods: but as God would haue it, in comes the *Phyſitian, who wondring at his ſudden departure*, maketh triall, and findes there was *life in him, recouers him of his ſickneſſe; the man liued many yeares after, and reuoked his Legacy*, to the no ſmall griefe of theſe greedy Shauelings, who had loſt ſuch a booty. And therefore it was not without cauſe, that [e] *Eraſmus was accounted an Hereticke before he died*, for writing ſo ſharpely againſt their fooliſh *Obites* and *Mortuaries*, *that were bought and ſold for other mens prayers, that would doe the deceaſed no good: for* (as the ſame *Eraſmus* ſaith out of *Auguſtine*, and hath been formerly ſhewed) [f] *funerall pompes, and ſuch like ſolemnities, may yeeld ſome comfort to the liuing; but the dead are neuer a whit the better for them.* And therefore they are but meere Wood-cocks that will bee caught with ſuch Springes. Theſe Springes were *Confeſſion*, whereby, by the confeſſion of *Gul. de S. Amore*, [g] *our Friars and Monkes, eſpecially Mendicants, get no ſmall Legacies vnto their hands*; and therefore ſeeing prayers for the dead (as hath been prooued) are nothing, and funerall pompes are nothing but comforts to the liuing, and not the dead; wiſe and vnderſtanding men among the Papiſts may ſpare [h] *this charge, and beſtow it vpon their poore Kinsfolke, Wiues and Children*, for ought I can ſee.

e † Quod aſſerere erroneum eſt & impium. *Er. in Dialoge qui Funus.*

f † Exequiarum pompa magis viuorum quam mortuorum ſolatia. *Er. in Indice Aug.*

g ☞ Per confeſſiones quibus (Monachi) ſe ingerunt immenſa ſibi legata relinqui, procurant. *Contra Cyrr. MS.*

h † *Er. l. 5. Apothegm. apud Zuing. p. 2418.*

Againſt adoration of Images.

BEfore wee enter into the maine controuerſie about Adoration of *Images*, let vs enter ſome Creekes thereof, and then launch forth into the deepe; and as he that goeth

 about

about to fell a Tree, that is compaſſed with Thornes and Buſhes at the bottome, muſt firſt cut or grub vp the buſhes, that hee may come at the tree: ſo wee will cut off certaine nice and thorny diſtinctions, that wee may the more freely come to throw downe this great tree of *Images*, which like *Alex. Oke*, is growne now to adoration, and ſpeciall worſhip. The diſtinctions are three, betweene *ſimulachrum* and *imago, a ſimilitude or likeneſſe of a thing; an Idoll, an Image; and latria and doulia.* The Papiſts as much as wee, condemne the worſhipping of *Idols and ſimulachra, and all god-worſhip*, or *latria* to *Images* of men; but not the worſhip, or adoration of *Images* in a meaner ſort, called *doulia*, or in a greater, called *latria*, of the *Images* of God, either alone, or in the *Trinitie*, or of the *Croſſe*, or of our bleſſed *Sauiour* that died vpon the *Croſſe*, both God and Man.

But God willing, we will firſt auoide theſe niceties, and fooleries of diſtinctions, out of their owne Writers, and then erect and eſtabliſh certaine propoſitions, whereunto the *Papiſts* muſt ſtand, vnleſſe they will thwart and withſtand ſome of the chiefeſt of their owne Writers.

A ſimulachre and an image are all one, ſaith learned [a] *Vatablus*. With him agreeth [b] *Geo. Cedren*, or rather the Tranſlator of him out of the Greeke. An *Idol and an Image are all one*. If doubt be made, we appeale vnto an *Herald*, that ſhall proclaime ſo much vnto the whole World, euen *Deſiderius Heraldus, in his learned Annotations vpon* [c] *Arnobius*. For the third diſtinction of *Latria* and *Doulia*, let the Chriſtians call them what they will, *and diſtinguiſh the one from the other; the Gentiles put no difference betweene them, as teſtifieth* [d] *Lil. Greg. Gyraldus*.

a † Simulachrum hic eſt imago *Vatablus in Deut. c. 4. m. 24.*

b † Imagines ſimulachra vocata *Cedrenus apud Zuing. p. 1403.*

c † Annot. in Arnobium, *p. 359. m. 244. & p. 364.*

d † *Ex hiſt. de dijs Gent. Syntagm. p. 5.*

Thus hauing cleared the paſſages, we purpoſe to make good theſe following Propoſitions.

1. That *Images* were not vſed in the *Primitiue* Church.

2. When they began to come into vſe, and crept into *Churches*, they were onely Lay-mens Remembrancers, not their Idols, or worſhipped of them.

3 That

3. That when they began to be worshipped (as Idolatrie commeth in step by step) Images of the *Trinitie*, or of *God the Father*, were neuer generally receiued, but mostly misliked of the *Church*.

4. Adoration of *Images* crosseth Scripture.

5. Repugneth to reason.

6. And is very much impugned by the *Papists* themselues of the better sort.

The First Proposition.

Images were not vsed in the Primitiue Church.

IF *Agobardus* Works, and especially his *de Picturis*, with *Papyrius Massonius* notes, and *Desiderius Heraldus* annotations vpon *Arnobius*, bee not satisfying in this point, we shal be constrained to haue recourse to the Writings of the *Fathers*, and the *Histories of the Church*: out of both which, it will appeare as cleare, as the Sunne-shine at Noone-day, that the *Prime-Christians* could say confidently, that *they had no Altars, no Images nor Statuaes:* making Images the badge or cognizance to know the *Christian* from the *Gentill*; and who knoweth not that memorable History of *Epiphanius*, recorded by Saint *Hierome*? Which Epistle you haue laboured what you can to discredit, and when you could not doe that, you fell foule vpon some few Notes of [e] *Erasmus*, that declared the same. A poore reuenge: but that Epistle and the truth thereof doth stand, and your doctrine of *Images* must needs fall, vnlesse it haue better proppes to maintaine it, then I see in this first Proposition.

e † Notati ab Epiphanio propter Imagines. *Eras. in sch. Apol. aduersus Rusticum, p. 251. nu. 5.*

The Second Proposition.

When Images came into the Church, they were placed in their Temples for rememoration, and not for adoration.

THe Proposition is so notorious and famous out of *Gregories Epistle to Serenus of Massеils*, that you were best blot out that Epistle, and coyne a doctrine cleane contrary to this, and clap it to some Epistle or other. And doubtlesse (as you are cunning gamesters, that can helpe your selues at a need) yee haue played your parts very cunningly on both sides. Saint *Gregorie* in his ninth booke and ninth Epistle to *Serenus*, Bishop of *Marseils*, blameth him *for being so inconsiderate, as to breake certaine Images that were offensiue, by reason of the peoples worshipping them. Hee saith; Antiquitie knew of the painting of Saints Stories in places where men did worship God; although they did not worship pictures as gods, or as men.* I reuerence S. *Gregorie* as much as any man, hauing perused his workes as much as some others haue done, and compared him with the *Manuscript* Copies which (vnder correction) I take to bee the best reading of him, or any other Greeke or Latine Author. But these words, *quia in locis venerabilibus Sanctorum depingi Historias non sine ratione admisit vetustas*; hee saith but *admisit, permitted them to bee painted*; and yet I can scarsely beleeue them, because *Epiphanius* that liued some hundreds of yeares before Saint *Gregorie, rent the Vayle in the Church*: Was he *inconsiderato zelo succensus*, when he did it? Who dares say it? And both *Tho. Bradwardine*, our profound Doctor, and the Councell of *Basil*, haue taught me how to distinguish *betweene auctorities* and *auctorities, the former and the latter*: and whereas it may be obiected for proofe hereof, that the *Picture of our Sauiour was miraculously depaynted in the Lateran Church*, as saith [f] *Geo. Venetus*,

[f] † Imago Saluatoris miraculosè depicta in pariete Lateranensis Ecclesiæ si rectè sentiunt qui hæc scribunt. *Geo. Venet. 2. Probl. sect. 6 Problem. 272.*

netus, take that which followeth; *Si recte sentiunt qui hæc scribunt; if that be true which is written of it.* But to reuert to my purpose: How doth this doctrine of *Gregories*, that *Images* may bee, but may not bee worshipped, agree with that which went before in *the seuenth booke of Greg. Register. Indict. 2. ep. 54.* to *Secundinus*? The words come not in by way of a Postscript, *Sic esse oportet*; but they come in, or rather are thrust in the perclose of that long Epistle by head and eares. *The Images* (saith this false *Gregorie*) *which you sent for vnto me by Dulcidius the Deacon, I haue taken care to be conueyed vnto you. And it was no small pleasure vnto me, to see by this your liuely and earnest affection to contemplate him, whose Image you desired to haue before your bodily eyes, that seeing his picture, you might the better imprint him in your imagination. And verily it is not amisse done of vs, then to demonstrate inuisible things by visible. Iust so a man that loueth and longeth to see his friend, or a man that truly loues his wife, maketh all the haste he can, to see, the husband his wife, the man his friend, comming from the Church or the Bath, and doth both meet them some part of the way, and reioyce with exceeding great ioy. I perceiue by this, that you are much inflamed with the loue of your Sauiour, because you haue such a longing after his Image. And yet I would not haue you to conceiue, that wee are so grosse, as to worship the Image as a god: no, no; we worship God by the Image, who was crucified, dead and buried, and now sitteth at the right hand of God, as we are well taught in the Creed. For whilest the outward picture, or Scripture, representeth the Image to our bodily eyes, the eyes of our minds take great comfort in his glorious Resurrection and blessed Passion. In consideration whereof, we haue caused to be sent vnto you two sultaries or tables, wherein are painted the Images of God the Sauiour, and of the blessed Virgin, the Mother of God, and of the blessed Apostles, Peter and Paul, by our foresaid Sonne and Deacon. You shall likewise receiue a Crosse and a Key, that hath been hallowed vpon the body of S. Peter, the chiefe of the Apostles, that being thus crossed, and thus keyed, you may bee*

sufficiently defended from all euill. Now let vs rest a while, and bethinke our selues; first, for the time: It was written a yeare or two before the other to *Serenus*; and if this Letter had been true, *Gregorie* had good cause indeed to find fault with his *inconsiderate rashnesse*, that would offer to touch, much more to betrample and breake such precious *Reliques*: but *Gregory* distinguisheth adoration from rememoration; and at the most, he maketh *Images* but Laymens bookes: but this *Secundinus*, to whom he writeth, is a seruant of God, an *Incluse*, or Recluse: and last of all, I must be bold to tell you this, that this Epistle is not found in any of our ancient *Manuscripts*, saue [a] one, that citeth it not out of *Gregorie*, but as [b] *Gregories sentence, or Gregories opinion taken out of the Decrees of Canons.* So then, if *Dominicus Basa*, or the *Cardinals* deputed for the reuising and printing of the Fathers out of the *Vatican Print*, were so bold as to mend *Gregory* out of *Gratian*, or the *Decrees*; I say vnder correction, they were more bold then wise, and wee are like to haue the *Fathers* Workes well amended, that are reuised after this manner. Againe, it must be duly considered, that *Gregory* in the *Manuscripts*, wrote fourteene bookes of *Epistles*, distributed and ranked according to the yeares that he sate Pope: but you haue confounded the Epistles, and made but twelue books (wherin notwithstanding, there is *hysteron proteron* I know not how often) so that the story of things is much obscured thereby. Howsoeuer, either *Gregory* doth contradict that in the ninth booke, and ninth Epistle, which he had formerly said in his seuenth booke, touching the vse and adoration of Images: but the truth is, this is a patched Epistle, and it appeareth out of the Gospell, that a new piece put to an old garment, will make the rent worse. I conclude this Proposition out of learned Papists words: To vse *Images for adoration and worship, were to abuse* [c] *them, crosse to the discipline of the ancient Church: for a memoriall or remembrance of the Saints by them, we may lawfully vse them*: or if wee needs must fall to adoration of Saints, let vs either [d] *imitate their*

a ☞ *Out of a Manuscript booke of Epistles in All-Soules Colledge.*

b ☞ Sententia Gregorii P. excerpta de Decretis Canonum.

c † Contra vetustam Ecclesiæ disciplinam non ad adorationem, sed ad memoriam & recordationem *Tuce. Tuce. in Cant. p. 342.*

d † Optimè colunt diuos qui vitam illorum student imitari. *Er. to. 9. p. 366.*

their vertues, which is the best kind of worshipping them: as for reuerence to mute Images, the true Church [e] *acknowledgeth none, but the liuely Images of God*: And so an end of this Proposition.

[e] † Non muta simulachra sed viuæ Dei imagines. *Aug. Timan. l. 28. pag. 77.*

The third Proposition.

It is not lawfull to paint the Images of the Trinitie, or of God the Father, &c.

I Say, it is not onely vnlawfull, but also impossible; *cui me assimilastis*? yet you (as if you had better eyes then other men, or had been snatched vp with Saint *Paul*, into the vpper Heauen, and taken full view of the glorious Maiestie of God) haue taken vpon you to paint God *with three faces*, as noteth a good [f] *Historian*. I know, there bee some quaint and Polite *Missals* extant in the *publike* [g] *Library*, that haue shaped them otherwise. *Picturibus atque Poetis quidlibet audendi semper fuit æqua potestas*. And your owne deere *Polydore* yeelds the selfe same reason; [h] *If no man euer saw God, how shall we be able to make any representation of him*? Therefore we may safely conclude this third Proposition; Painting of *God* the *Father*, or of the *Trinitie*, was neuer generally receiued of the Church of God.

[f] † *Alb. Krantz. Wandal. l. 4 c 23. p 93.*

[g] ☞ *In the Archiues.*

[h] † Cum Deum vt perhibet Ioannes, vidisset nemo vnquam, quam ei formam dabimus? *Polyd. Virg. lib. de Inuentum 6. c. 13. pag. 424.*

The fourth Proposition.

Adoration of Images crosseth the Scripture.

LEt *Polydore Virgil* speake for all the rest: *God Almightie gaue certaine Lawes and Precepts to bee kept of the Iewes: our blessed Sauiour confirmeth them in the new Testament. If thou wilt come vnto euerlasting life, keepe the Commandements, the chiefe whereof is, Worship only one God, that is,* [i *worship not the similitude or likenes of any created creature.*] What can be spoken more plaine, or to the purpose?

[i] † Nullius animalis effigiem colito. *Polyd. Virg. l. 5. c. 2. pag. 348.*

The

The fifth Propoſition.

It is repugnant to Reaſon.

YF k wee bee aſhamed to worſhip the Carpenter that made theſe images, ſhould we not in reaſon bee aſhamed to worſhip the images that are made by them? Againe, is it not vnreaſonable, that beeing forwarned by *Salomons* l example, whoſe heart was turned aſide to Idolatry by worſhipping of Idols or images; Wee Chriſtians ſhould incurre the ſame crime, and endure the like cenſure? Worſhipping of images, hath beene occaſion of m much miſchiefe in the Chriſtian Churches, and therefore to bee left. Doe not you your ſelfe thinke, there is much knauerie in ſome, to n make the images to weepe or ſwette? What a ieſt is it to beleeue, or to make the ſimple people beleeue, that the diuell cannot o abide the image of Saint Michael, p or the ſigne of the Croſſe? I am halfe aſhamed to ſee the indeuotion and ſuperſtition of your vulgar people, how they poſt vnto your *images*, and happy is hee that can come ſooneſt, to q hang ſome piece of gold, or ſiluer, about the images necke; or to cloth it with ſome rich garment or other; or leaue it in ſome place of the Church where it may be ſeene. What ſay you to apparrell of cloth of ſiluer, or of gold? The images haue no ſence in them, and is r God delighted with gold or precious ſtones, Diamond, Saphirs, or Smaragds? Thus doe the rich giue, and ouer-giue, and ſtudy or vie who ſhall giue moſt, when the tradeſman offers but a ſ candle; or the country peazant but an egge or two: and if it be to ſhew that he is no *Hugaenot*, or *Lutheran*. What ſay the *Papiſts* to the worſhipping of bawdie and beaſtly *images*, or prodigious and vgly ones? *Wicelius* t complaineth of the one, and u *Gregorius Gyraldus of the other*; I now come to the laſt Propoſition of all.

k ☞ Si fabrum adorare erubeſcis, quod faber fecit non erubeſcis? *MS. 38. p. 37.*

l † De Idolis à Salomone conſtructis quod auerterunt cor eius. *Val. in Reg. 3. c. 11. nu 6.*

m † Multa mala attulit. *Er. in Indice Auguſtin.*

n † Quibus impoſtores oleum aut alium liquorem (perforatis inſtituebant vt ſtatuæ lachrymas aut ſudorem mitture viderentur. *Thuanus hiſt. l 75. p. 461.*

o † Simulabat dæmon ſe D. Michaëli imaginem venerari. *Zuingerus p. 366.*

p In the Golden Legend in the life of S. Chriſtopher, &c.

q † Nummos perforant, ſiloque pendentes in collo aut manibus ipſarum imaginum ſuſpendunt, donaria in locis conſpicuis egregie collocant. *Polyd Virg. de Inuent. l. 6 c. 13 p. 429.*

r † Veſtes igitur, gemmas & cætera quæ habentur in pretio, ſi quis putat Deo chara, is planè quis ſit Deus deſcit. *Id. ib.*

ſ † Imagines erectæ, & candelæ ad probationem ſectarum. *Thuan. l. 23. p. 641.*

t *Geor. Wicelius cap. de Imaginibus.*

u † *Ex hiſt. de dijs Gent. Syntagmate 1. p. 14.* Imagines parum honeſtæ & ſanctæ confictæ.

Papiſts

The sixth Proposition.

It is very much impugned by the Papists themselues of the better sort.

PApists of the better sort are against the adoration of *Images*: I will reckon them vp *ordine regrado retrogrado*, as they come promiscuously. First, * *Ant. de Dominis*: Secondly, x *Polyd. Virgil*: Thirdly, y *Vatablus*, and *Rob. Stephanus*: Fourthly, z *Desid. Heraldus*: Fifthly, a *Papyrius Massonius*, and sundry others, if I list either to be tedious, or vaine-glorious: but I conclude with Saint *Iohns* exhortation; *My little children, beware of Idols.*

* *Ant. de Dom. l. 5. c. 12 ff. 6. & 98.*
x † *Lib. 6. de Inu. c. 13. p. 424. & p. 409.*
y † *In Deut. c. 4.*
z † *Desid. Heraldus in Arnob. p. 359. nu. 244.*
a † *Papyrius Massonius in præf. Agobardi.*

Against the Inuocation of Saints.

THis controuersie of the *Inuocation* of *Saints*, to goe at large, may be reduced vnto two propositions, whereunto the best of the *Papists* haue willingly subscribed. The Propositions are these:

First, God alone is to be worshipped, adored & inuocated.
Secondly, The Saints neither may, can, nor will be inuocated of vs, but with impietie, and no profit.

The first Proposition.

God alone is, and ought to be worshipped, adored, and called vpon.

GOd a *alone is to bee worshipped,* b *inuocated,* c *trusted vnto,* d *hoped in; all our trust and confidence must bee placed in him; we must* c *pray vnto none but to him,* f *serue*

a † *Eras. in Indice Aug.* Solus Deus adorandus.
b † Solus Deus inuocandus. *In Ind. Chrys.*

c † Deo soli fidendum. *Val. in Isc. 43. nota marg.* d Fides in Deo habenda, omnis spes in eo collocanda. *Io. Auent. Annal. Boior. l. 4. p. 321.* e † Debemus ipsum solum orare. *Ferrar. de Iesu Christo. abscondito, l. 1 p. 10.* f † Seruiendum soli Deo. *In marg. Vat. in Reg. 1. c. 2. nu 7.*

none but him; no g *creature is venerable, but the increated nature;* h *What dependance vpon any other? What* i *profit?* I conclude therefore with *Erasmus*: *It is the safest course for* k *all men, vpon all their incident occasions, to go streight vnto him*: others, perhaps, would, but cannot; God is both able and willing. And thus this first Proposition standeth like a Rocke, immoueable against all the assaults and batteries of our Aduersaries.

g † Eam creaturam solummodo quæ increata dicitur colere & venerari didicimus. *Greg. Nyss. apud Ant. Magnum in Meliss. Serm. 1. col. 116. Bb. Pp. to. 1.* deleatur dictio *solummodo.*

h † Si ab alio pendeam quam a solo Deo? *Henr. Steph. in Ps. p. 49. nu 9.*

i Deus solus potest homines iuuare. *H. Steph in Ps. p. 47.*

k † Optimum est in omni necessitate recta ad Deum confugere. *Er. to. 9. in Naufragio.*

The second Proposition.

Saints neither will, nor can be inuocated of vs.

FIrst, it may bee doubted, who are Saints: *not* l *all that are called, or catalogued, or* m *canonized for* * *Saints, many whose soules frie in Hell: there is no certaintie of their* n *canonizations.* But imagine there be some true Saints, and true Miracles, whereby they are discouered to bee true Saints; yet sith *Almighty God is the* o *beginning and fountaine of good, and Saints at the most, but a kind of conduits or pipes to conueigh the same vnto vs*; *Oh, let vs not be so pious to Men or Angels, that we proone impious towards God: worship the Lord, and him onely serue, is the common voyce both of Men and Angels.* p *Will a man that is wise, beg and sue to the seruant, when he may haue free accesse to the Master of the house? Such preposterous* q *worshipping of Saints*; *such confiding and trusting* r *to any deriuatitious sanctitie, is not able to open vnto vs, when we knocke at Heauen gates.* The wisest and sobrest amongst the *Papists, leaue it as one of Gods secrets* (s either our knowledge of the Saints, or the

l † Multi Sancti quos nunquam in Diuorum numerum retulit *Rom sedes. Er. to. 9.*

m ☞ *Guil. de s. Amore.*

* Diui cognominantur qui omnino sunt homines. *Er. c. 2. Cent. 7 p. 768.*

n Canonizationes incertæ. *Anton. de Dom. l. 7. c. 5 §. 63.*

o † Sit ipse principium, & fons, & illa quædam media, ne cum velis esse nimium pius sis in Christū, & in Sanctos superstitiose impius. Nam & sancti & Angeli clamant Deum adora. *Iac. Faber in Numb. p. 317.*

p † Quid facitis vobis patronos, & non confiditis Domino domus siue patrono, magis patrono quam Domino Domus confidentes. *Iac. Faber in ep. ad Heb. c. 3. p. 234.*

q† Præposterus diuorum cultus. *Lemni. de occultis Natura miraculis, l. 3. c 8. p. 358.*

r † Deriuatitia sanctitas nondum sufficit aperire cœlum. *Iac. Faber in 1. ad Cor. c. 7. p. 116.*

s † De talibus secundum suum secretum disposuit Deus. *Ib.*

Saints

Saints knowledge of vs,) and expect nothing more, then the *pious imitation of their vertuous deeds, which all of them commend vnto vs,* [t] *as the most acceptable seruice, both vnto them, and to God:* they would not haue vs to *confide, or repose our* [u] *trusts either in Christs Humanitie, or his Mothers Virginitie, nor in any hee or shee-Saint in Heauen.* It was a hard constitution, that was [*] obtruded vnto them by the Church, against a plaine Text of Scripture. [x] *Cursed bee he that putteth his trust in Man*; and *the* [y] *Christian Religion had thriued farre better amongst vs, if wee had not giuen so much vnto inuocation of Saints, and so little vnto the seruice of God.*

t † Imitatio eorum iis gratissima. Læu. Lemn. de occultis Naturæ mirac. *l.*3 *c.*8 *p.*358.

u † In humanitate Christi, in B. Virgine, atque Sanctis, non est collocanda fiducia sub Deo. *Er. to.*9. *ad declarat. Dialogi qui dicitur naufragium.*

* † Vt in Sanctis quam plurimum ponamus fiduciæ. *Er. to.*9.

x † Maledictus qui confidit in homine. *Er. to.*9. *in Naufragio.*

y † Nihilo peius ageretur cum religione Christiana, si paulò minus tribueretur inuocationi Diuorum quam tribuitur à nonnullis. *Er to.*9. *ib.*

The 25. Article.

Penance is no Sacrament.

PEnance is one of the seuen Sacraments, say the Papists; it is no Sacrament, saith the Church of *England.* [a] *It is easier to say what it is not, then what it is.* But I will not greatly stand with them for a *Sacrament*, vpon hope of better agreement in other matters of greater consequence: take it strictly, it is no *Sacrament*, (they haue better eyes then I, if they can see more Sacraments then two in the Gospell;) take it largely, it may passe well enough for a *Sacrament*, such a one as it is: and to gratifie the Papists, if the number of seuen be so gratefull vnto them, I will helpe them vnto seuen times seuen Sacraments, vpon reasonable conditions, out of Saint *Austen.*

a Facilius est dicere quid non sit, quam quid sit. *Cic. de natura deorum.*

It is called [b] *metanœa*, or *resipiscentia* in *Latin*, and as I take it, repentance in *English*: but this word, *repentance*, or *resipiscentia*, is so dreadfull a word to the Church of Rome, that there is Hue and Cry made after it; and hauing appre-

b † *Er. to.*6. *annot. in c.*3. *Matth.*

hended it, they haue condemned it to perpetuall silence; it must neuer be mentioned againe, they haue purged it out of their [c] bookes, I would to God they were as well purged out of this Kingdome. I will qnote a few Authors and places, that you may measure the rest by these few quotations. They diuide it into [d] three parts, into *Confession, Contrition, and Satisfaction*; how wisely, we shall see hereafter. Their penance consisteth in outward affliction of the body, and maceration of the flesh: *our* [e] *repentance is inward, and spirituall in the* [f] *grace, and faith of Christ.* Wee know but one Name that can saue vs: their penances may be *commuted,* [g] *or redeemed with money*; ours onely by the blood of Christ. To conclude; it [h] consisteth not in payning the body, or afflicting the soule. *A man may weare* [i] *haire-cloth, and be neuer a whit the more either* [k] *attrite, or contrite* (for I haue learned to make no diuision of these two termes; your Schooles doe.) This affected and *feigned penance* may make others beleeue, that we are truly sorrowful, when there is no such thing We do herein but imitate the old Heretikes, against whom [l] *Polydor Virgil,* and [m] *Ægidius de Fæno,* haue sharpened their pennes against them: our foolish Papists on Good-friday, either in *Rome* or *Spaine,* come not much behind them, and (if they belye them not that haue reported it,) some of them haue died vnder the displing Rod. But true repentance entereth not into the body with the Rod; but into the mind by true sorrow, the feare whereof is so continually obuersant before their eyes, *that they will not* [n] *commit the like sinnes, and it were to loose a hundred liues*; they doe cleane put off the old man, *and all the* [o] *affections of a sinfull soule, with mind neuer to resume them againe.* And this I take to belong vnto true repentance.

c See † *Feruus in Io. c. 3. p. 92.* † *Rayn. Snoygoudanus, p. 16. in arg. Ps. 6.* † *Eras. in c. 3. Matth. to. 6.* † *Vatab. in 1. Reg. c. 2* † *Iac. Faber in Euan c. 3. p. 21.*

d † *Laur Valla. denieth the diuision, as not agreeable with Saint Pauls doctrine. In Ep. 1 ad Cor. c 7. pag. 272.*

e Interna pœnitentia sufficit. *Ant. de Dom. l. 5. c. 7.*

f † Non pœnitentia nos saluat sed fides, sed gratia & beneficium eius.

g *Ant. de Dom. l. 5. c. 8. §. 17.*

h † Non consistit in pœna & afflictione corporis vel animæ sed in reuersione ad Deum *Geo. Venet. to. 4 § 3. Probl. 122.*

i † Ficta pœnitentia in cilicio & afflictione corporis. *Iac. Faber ad Heb. c. 6. p. 339.*

k † *Dimas Serpi. del Purgatorio, c. 18. p. 209.* † *Geo Ven. to. 4. §. 3. Prob. 122.*

l † *Lib. 7 de Inuent. c. 6. p. 467.*

m ☞ *In Balliol Coll. in Oxford, MS.*

n † Id quod malè perpetratum est etiamsi moriendum esset nunquam perpetrare uir. *Faber in Luc. 1. 17. p. 440.*

o † Vera pœnitentia non est amplius eisdem affectibus obnoxium deprehendi. *Serm. 17. Ant. Magni, Bb. Tp. to. 1. col. 139.*

Against Auricular confession.

IF *auricular*, or *secret confession* be not abused, the Church of *England* doth willingly admit of, and subscribe to it: the neglect of it hath been inquired of my knowledge, in some *Visitations*; and the reuealing of it, is forbidden vnder an high paine: but this must not be imposed of necessitie, but arbitrarie and voluntarie. The sicke Penitent may say vnto the Confessour, I haue need of the Physitian; and the Confessour may reioyne vnto the Penitent, *Non habeo præceptum sed consilium do: I vrge it not vpon you as a precept*, but I aduise you as a friend, and as your spirituall Pastor; and if you be truly contrite (God seeth your heart, I see but your face) you may receiue comfort at Gods hands, and I will ioyne my heartiest prayers with yours, for the obtaining of the same. Man is sinnefull, but God is mercifull.

To consider *Confession* a little better, it is a most forceable weapon, to amaze and amate the conscience, to picke the purse, and steale into a mans priuiest thoughts, intruding here vpon Gods office; it maketh the *Confessour* (especially if he be a young man) a knaue, women whores, and their husbands Cuckolds: Subiects rebell against their Princes, worketh Stratagems in States: to bee short, it serueth (to my seeming) but to Politick ends, and in speciall, it tyeth the Laytie fast by the eares to the *Cleargie*, and the *Cleargie* to the *Pope*, which thereby is become, *Rex Regum, et Dominus Dominantium.*

Touching the first part of this description, how is the pore conscience racked and torne, vexed and perplexed amongst them? *They require an exact Catalogue and enumeration of all sinnes, and all circumstances. I thinke it to be* [a] *an endlesse worke*, for who can say, how often hee offendeth? *It is* [b] *vnpossible so strictly to take the Confession of an ordinary man for one yeere, much more of a great sinner for many yeeres*: But admit it to bee possible; *yet where is the bal-*

a ☞ Impossibile esse omnia peccata confiteri.* *p.* 3.
b *Conc. Trid. hist. p.* 359.

c Ib. p. 318.

c *ballance to make difference of euery graine, to weigh euery circumstance*; is not this a trouble and vexation of the spirit? Nay a very hell and torment of the conscience. *Sure,* d *there needes no such matter: may it not suffice to beleeue assuredly, that my sinnes are forgiuen in Christ, though I confesse them not to a sinfull Priest*, it may bee as bad, perhaps worse than my selfe? I beleeue it will be found in good writers, *that before the* c *mouth openeth, the heart speaketh, and sigheth and cryeth vnto God for mercy*, and great is the cry thereof in Gods eares; of force (if I may so say) beeing tendred to God in Christ Iesus name, to pull downe a full remission of all our sinnes.

d † Non disquisitio criminum exacta: tantum credat sibi per Christum remissa esse peccata et si non confiteatur eadem specialius. *Cone. Colonitase in Tr. de sacraum. Confess.* §. Quod si p. 148.

e † Priusquam Confessio ad os venit, Deus peccata dimittit. *Er. in Ind. Aug.*

f ☞ *Ju. de S. Amore. MS.*

Secondly, it is saide to bee a Pick-pocket, as well as *Purgatorie*, because of the infinite summes of money, that accrew to the f *Monkes Couents* by way of *Legacies*, and to the *Popes* Coffers by way of *Indulgences*. I may call it in this respect the *Popes Indies*, aswell as g *Krantzius* tearmeth it the *Popes golden mines*. I trow the *Pope* getteth as much by it, as the King of *Spaine* by both his *Indies*.

g † Confessio illis auri fodinæ. *Krantz. metrop. l. 8. c. 42. p. 195.*

Thirdly, it solliciteth and tempteth *Priests* to much lewdnesse, and therefore it was thought good by some of their best learned *Papists*, that young *Priests* should not *intermedle* h *in Confessions*: and yet who but they that were vsed in *Confessions*, ignorant and foolish, lewde and lasciuious as they were? It is not I, but good *Rhenanus*, that complaineth of this grieuous abuse. And therefore our learned *Countryman*, long before this complaint, gaue this wholesome aduise, *That neither young nor old,* i *familiar themselues, or talke with women; because there is no man, but might be intangled with these snares, if he looked not the better, or more warily to his steppes.* And therefore there was great neede of some such aduise. For (as *Poggius* saith in his *merry tales*) there was *an Eremite at Padua,* k *one Arsininus by name, that had solicited I know not how many women to lewdnesse, vnder pretence of Auricular Confession.* If you list to heare any more Stories of this nature, you shall haue them as freely as I haue them from *Zuinger*, and *Zuin-*

h † Iuuenibus quibuslibet committitur, præfecti adolescentes inepti et stulti, plerumque mali et petulantes. *Rhen. in Tertull.*

i ☞ Cauendum vel in Confessione vel ob aliam causã loqui cum mulieribus, cum omnes homines quantumcunque sanctos species fortes plurimum turbant. *Rog. Bacon MS. in opere minori. p. 28.*

k † Quot mulieres Eremita Paduæ Arsininus nomine per Confessionis speciem ad concubitum pellexit. *Pogg. in facetiis. apud Zuing. p. 2283.*

ger from *Egnatius* and others: as out of the same *Poggius*, you may read of a *Monke* called *Albertus*, [l] *that came in Confession to a graue matron of Venice, and had the vse of her body, telling her when shee began to make somewhat dainty of the matter, that he had a reuelation from Saint Michael the Archangell, which commanded him to come to her*, or else God forbid, that wee should thinke that a poore *minorite* would haue attempted any such matter, before hee had his warrant. There is a third storie, of an other *minorite, that lay with an other matron-like woman, which left his breaches behinde him, beeing like to be surprized; and her husband* [m] *espying the breeches on the bed, asked how they came there, she said they were sent her by God, and good Saint Francis*: the poore Cuckold rested contented, and durst not for his eares, for a long time make this story knowne. Now honest *Papist*, is *Confession* a *Sacrament* or no? Take Sacrament for a signe, and it appeareth that it is a signe, or rathere cause of much villany; and this was the cause why it was abolished in the *Primitiue Church*, vpon a like fact by *Nectarius*. What shall I speake of other *Confessions*? As the *Confessions* in a [n] *Monkes Cowle*, which was of Souereigne vertue to cure all sicknesses of the soule: *Monkes Cowles* belike haue a speciall vertue. If they had said they were good to cure Matrons of the disease of the mother, or Maides of the greene sickneſse, I would easilier haue beleeued them. I am afraide, I haue rested too long vpon their Monkes Cowles: but it is no matter, [o] *Erasmus* shall make my excuse for this once; the best is, *it is not a matter of faith, nor much against good manners*, vnlesse it be of their side. In this 9. *Tome*, and elsewhere, hee hath giuen them such a cooling carde for their Cowles (let them be Cowles of S. *Francis*, or S. *Dominicke*) that the *Papists* will haue no great cause to bragge of their Souereigne vertues hereafter. To hold you no longer about *Confession*, seeing [p] *Confession is not of any diuine institution, but an ordinance of the Church (as both Polydore Virgil, and* [q] *Erasmus, doe proue it; but instituted by the Fathers vpon iust occasion, and abroga-*

l Pogg. apud Zuing p. 1941. out of Egnatius l. 1. c. 3.

m † Zuing. ex Pogg. p. 1990.

n † Er. to 9.

o † Non arbitror periclitari fidem si quis quid iocetur in cucullum alicuius Dominicani. Er. To. 9. ad Declarat. 48.

p † Lib. 6. c. 1. p. 373.

q † Er. To. 9. p. 106.

abrogated r*againe by the same vpon as good an occasion: The surest way for vs is, to make our humble and secret Confession to God, who is best able to forgiue the same,* and to free vs both *à pœna, et à culpa: yet* r *for the auctoritie of the Church of England,* that perswadeth is leauing it Arbitrarie, and for sundry good reasons that inforce it (to my seeming) if thou canst be so happy, as to finde a wise, learned, and discreet Minister, feare not to make known thy sinnes vnto him; there is no ragge of poperie in this, if thou bee true to the Minister, and the Minister vnto thee: But if no such Minister bee to bee found, or not at hand, *men may confesse* u *themselues one to another, one neighbour to another, without any scruple of conscience:* the *Papists* will giue thee leaue, and so doe I, and heere I end my discourse of *Auricular Confession.*

r † Er. To. 2. p 865. f † Er. in Dialog. qui inscribitur pietas puerilis. Rhen in Tertull. Coryfæst. in Indice.

r † Seruandam esse ob auctoritatem Ecclesiæ. Er. Ib.

u † Proximo faciendа est si non ad sit Sacerdos Er. in Ind Coryf. & et MS.* p. 220.

† Laicus admittitur ad Confessionem in defectu Sacerdotis Io. Nevizanus in Sylui. supt. p. 336.

Of Satisfaction and Contrition.

A Word or two of *Satisfaction* and *Contrition,* the other two parts of *Popish Penance,* that I may giue some satisfaction to my pore seduced Countrymen, if God shall moue their hearts, and that they hate not to be reformed: otherwise, whole bookes of this argument will bee bootlesse, *non persuadebo etiam perswasero: I may plant, and others may water, but it is God onely that giueth the increase.*

First, of *Satisfaction*: if the *Papists* meane *publike Satisfaction* to the *Church,* for some publike scandall giuen; or priuate Satisfaction, for some priuate wrongs done, or scandall taken; God speed them, I question them not: it is a Canon of the *Church* of *Rome,* in force and practise in the *Church* of *England*; that he that offends a *publikely, and by his offence doth scandalize the whole Church, should make a publike acknowledgement thereof*; and for priuate wrongs, or persons, the holy Scripture, which is *regula sufficientissima,* willeth vs in expresse tearmes, *to go and reconcile our selues vnto our neighbour, and then come and offer*: this is a

a☞ Dicit Canon, qui publice peccat publice pœniteat. MS. o. p. 96.

kinde

kinde of *Excommunication, ipso facto*, if we do it not: But if they meane *Popish Satisfactions*, whereby they thinke they do *promerite*, or *postmerite God*: *with such satisfactions or sacrifices God is not pleased*: Proue the lawfulnesse of them out of Scripture, and Traditions of the Church, and we will vse them; till when, we leaue them. In the meane time, there is a kinde of *Satisfaction*, which I will make bold to commend vnto you, out of *Antonius Magnus*, b *in the Bibliotheque of holy Fathers*; *and that is, the amendment of your wicked liues.*

b ☞ Vitæ emendatio vera. *Ant. Magnus. Bb. Pp. To. 1. Serm. 16. Col. 123.*

Touching *Contrition*, seeing that the *Papists* acknowledge, *that the heart* c *may be so contrite, that the body may be saued in the day of iudgement, both à pœna, et à culpa, without doing any penance at all, or very little*; d *grace being sufficient of it selfe, to do away all our sinnes* (as is largely shewed by *Ant. de Dominis*, who hath also taken great paines, to score vp the Errours of *Popish Contrition*) the chiefe whereof is filthy gaine, the bane of the soule, and indiuiduall companion of *Purgatory* and *Penance*: bee ruled by mee this once; if your *Confessour* seeke you, and not yours, hee will perswade you truly to repent, and sorrow, and satisfie God if you will, by your surety Christ: if they speak of any other sorrow, or any other satisfaction, take heede of *Wolues, that destroy the flocke*, e *ne potius pecuniam quam animarum salutem quærere videantur, they rob you of your money, and giue no satisfaction to your hunger-starued soules.*

c ☞ Tanta potest esse cordis Contritio licet non egerit pœnitentiam iniunctam, quod immunis erit ab igne Purgatorio. *MS. 51 p 96.*

☞ Quod et culpa deletur per gratiam et pœna tollitur per modicam pœnitentiam. *MS. o. p. 396.*

d Sola delet Peccata nostra. *Ant. de Dom. l. 5. c. 7 §. 20.*

e ☞ *MS. 51. p. 68.*

N *The*

The 20. Article.

Of the Authority of the Church.

THe *Church* hath power to decree rites or Ceremonies, and authority in Controuersies of faith: And yet it is not lawfull for the Church, to ordaine any thing that is contrary to Gods word; neither may it so expound one place of Scripture, that it bee repugnant to another. Wherefore, though the Church bee a witnesse and a keeper of holy writ; yet it ought not to decree any thing against the same: so besides the same it ought not to enforce any thing to bee beleeued, for necessity of saluation.

This 20. *Article explained and maintained by the Papists.*

IT is a true saying, of good vse in opening of *Controuersies*, that *qui bene distinguit, bene docet.* I will therefore for the better vnderstanding of this point. First, distinguish of *Rites, Ceremonies, and Traditions.* Secondly, propose certaine *Theses.* Thirdly, confirme them according to the method which I haue confined my selfe vnto; either out of *Papists*, or out of old *Manuscripts.*

Of *Traditions*, *Rites*, and *Ceremonies*, as I take it from the *Papists*, some are diuine, appertaining to pietie, perpetuall and immutable.

Some are humane, of the *Tradition* of the Church, for the better gouernment and policy of the same, which are variable and mutable, both in regard of time and of place.

Thirdly, there are some infrugiferous, carnall, hypocriticall, or *Pharisaicall*, and these are neuer to be admitted, or being once admitted by conniuence of gouernours, or the industrie of the Deuill (that will if hee may, sowe Tares amongst Wheat) must be speedily rooted out and abrogated.

My

My Propositions are these.

1. Diuine Rites or Ceremonies, must bee taken out of the word of God, or the continuall succession of the Church.

2. All Apostolicall Rites are not perpetuall.

3. Humane Rites and Ceremonies, may bee made by the Church according to the Scripture; are of like obseruation, euen in things indifferent, if they be once ratified, till the Church doe abrogate them.

4. They must be thus conditioned. First, not meerely offensiue for their multitude. Secondly, mysterious for their signification. Thirdly, decent for the ornament of the Church. Fourthly, tending to piety, and not superstition. Fiftly, putting no affiance or confidence in them. Sixtly, not lasting, but Arbitrary, according vnto the times Countries and seasons.

5. The Primitiue Churches had but a few.

6. All *Iewish* Ceremonies are abolished.

7. Diuine Constitutions, are to bee preferred before humane inuentions, pure, and without mixture.

8. Humane Rites, must as neere as may bee, consist in inward, and not externall matters, aswell for the end, as for the thing.

9. If Ceremonies do offend, or otherwise be to bee abrogated, it is not for any priuate man to demolish them; but they must fairely and orderly be vnmade by the Authority of the Church, that first made them.

10. As they are to be seuerely punished, that contemne the setled orders of the Church; so if there bee no contempt, we are not rashly to censure them.

The first Proposition.

Such Traditions a *as are mentioned in the Scriptures, and haue beene obserued in all ages by a continuall succession;*

a † Quod immutabile aut de Scripturis traditum.

aut ex traditione Apostolorum per continuas successiones ad nos deductum. Tert.

as the Creed and Symbole of the Apostles, are of perpetuall obseruation for the most part: yet some things b *commanded by the Apostle*, as vnction by S. *Iames, doe not oblige vs for euer*: which is my second Proposition.

b † Non omnia quæ ab Apostolis in perpetuum obligant. *Er. To. 9.*

The Third Proposition.

HVmane Rites and Ceremonies may bee made by the Church, according to the Scripture, to bee obserued alikely, euen in things indifferent, if they bee once ratified, till the Church do abrogate them.

I call them humane Rites and Ceremonies, because they are instituted by men, for the good of men; but otherwise they are to bee obserued with care and reuerence, though they be not directly contained, yet they are virtually to bee deducted out of the Scriptures; and it is not c for any priuate man to quarell or impugne them, vntill the *Prince* by his authority, or *Cleargie in Councell* doe meete and abrogate them.

c † Non cuivis permittatur vt eiusmodi constitutiones violet: sed si graues exisserent mutandi causæ per Ecclesiam tollerentur *Er. To 9.*

The fourth Propositon.

The conditions of Rites and Ceremonies in the Church.

1. THey must not be many, as in the *Church of Rome*, which d *complaine of the intollerable burden of them; they had* e *woodes,* f *swarmes,* g *Oceans and* h *inundations of those* i *Iewish Ceremonies, by which they kept men in* k *miserable seruitude and bondage.*

d † *Er. To 6. in c.* 11. Math. Iugum meum suaue.

e † Sylua Iudaicarum cæremoniarum agrum Domini occupat. *Polyd. Virg. l 4. p.* 226.

f † Constitutionum humanarum examina *Er. To. 6. in Mat.* 11.

g † Oceanica cæremon. multitudo. *Engelbertus Abbas de ortu et fine Rom. imperii in præfat ad Lectorem.* h † Cæremoniarum inundationem damnat. *Er. To 9. p* 325. i † Premuntur pluribus quam Iudæi *Er. To.* 3. *Schol in Heer.* † Plus habent Iudaismi quam Christianismi. *Er. To* 3. *p* 6. k † Populum in seruitutem redigunt. *Auent. Aunal. Boiorum. l.* 2. *p.* 204. l † Si recte instituantur debent esse significatiua. *Ant. de Dom. l.* 3. *c.* 5. §. 48.

2. *Mysterious for their signification.*

3. Decent for the ornament of the Church, as the Surplice, Vestiments of the Church, Communion Cup, &c.

4. Tending to pietie, and not to superstition. They

must [m] conduce vnto pietie, Christ is [n] not to be sought in these outward things, as [o] meate, drinke and rayment, these things [p] must be obserued, if the Church command them; but we must take heed we place no superstition in them: we must seeke after those things rather which are inward.

5. [q] Putting no affiance, or confidence in them.

6. Not [r] lasting, but arbitrarie, according vnto the times, Countries, and seasons.

m † Quæ conducunt ad pietatem. *Er. to. 6. in c. 24. Matth.*

n † Christus non in externis quærendus. *Er. to. 6. in c. 24. Math.*

o † Non solum in cibo & potu, & indumento exterioribus sed multo magis in interioribus.

Iac. Faber in Math. p. 54. p † Externa seruanda, at non tanti æstimanda, vt in his existiment sitam pietatem. *Er to 9. Declarat. 40. 41 &c.* q † Damno superstitiosam fiduciam. *Er. to. 6. in c. 24. Math.* †In his non collocanda fiducia pietatis, sed in Christo & animi puritate *Er. to. 9.* r † Arbitrariæ esse debent non obligatoriæ. *Er. to. 9. Declarat. 40. &c.* † Quæ pro tempore pertinebant ad decorem Ecclesiæ pro more regionum & temporum mutantur. *Er. to. 9. p 877.* ☞ Immobiles & variabiles secundum varietatem temporum variantur. *MS. Bas. p. 215.*

The fifth Proposition.

[s] The Primitiue Church had but few.

s † De simplicitate primæuæ Ecclesiæ vide. *Er. to. 6. in Math. 11.*

The sixth Proposition.

[t] All Iewish Ceremonies are abolished.

t † Abolitæ. not. Marg. in Annot. *Er. in Hilar. lib. 1 de Trin. p 6* † Mortuæ. *Chr Maß. in Chron.*

The seuenth Proposition.

Diuine [u] Constitutions are to be preferred before Humane: they must be pure without mixture. The neglect hereof was complained of by diuers * Learned men; *the Constitutions of men were punished more, then the breakers and violaters of Gods Lawes; so that small* [x] *faults* (as the neglect of their Feastes, or omissions of their Fasts) *were punished with Scorpions; but greater sinnes, as their Priests tippling and whoring it in the Stewes, were let passe with a gentle correction.* [y] *They must not haue any mixture of humane inuentions; there must be no addition of* [z] *mens traditions to Gods Precepts.*

u † Adeò stulta sunt hominum iudicia vt hæc diu. longè præferant. Et haud scio an tempora nostra hac labe careant. Faciat Iesu benignitas, vt citò purgentur, & omnes cœlestem ambrosiam, vinum semper nouum, vinum Euangelicum bibant. *Iac. Faber in Luc. p. 362.*

u † Si quis constitutiones humanas non doceret, quas

æquè si non etiam arctius custodiri vellent ac mandarunt atque diuinas. *Iac. Faber. in Mat. c. 15. p. 114.*

x † Minora peccata puniuntur neglectis grauioribus vt Sacerd. bibentis in Lupanari *Er. to 9.* y ☞ *See the Councell of Basil. MS. p. 240.* z † Humana diuinis non addenda *Iac. Faber in Lucan. p. 465.*

The eighth Proposition.

HVmane Rites and Constitutions must, as neere as may be, consist in inward, and not outward and externall matters, aswell in regard of the end, as the matter. [a] *Ad offensionem populorum vitandam*; *For feare of offending any of these little ones*, as *Hierome* sometimes spake vpon the like occasion, Who [b] *knowes not how the vulgar people doe dote vpon these showes, rather then substances of Religion, nay rather runne gadding* [c] *and madding after these toyes and fopperies*, as *Erasmus* knew by wofull experience in the Countries where he liued?

a Hier. ad Sunium & Fretellam.

b † Traditionum bona pars à vulgi errore. *Krantz. Wandal. l. 6 c. 37 p. 148.*

c † In his regionibus in quibus ego versatus sum ad insaniam vsque delirat superstitio vulgi. *Er. to. 9. p. 205.*

The ninth Proposition.

THough Ceremonies bee to bee misliked, and prooue distastefull to the Church; yet it is for no priuate man to disturbe the settled peace and quiet order of the same, but to expect the Kings prohibition either by himselfe or his Cleargie. I am thus opinioned of Ceremonies, that they may be corrupted with the * *Leauen of the Pharisees*, [d] *infected with auarice, negligence, or ambition, or adored as the golden Calfe, making a* [e] *great shew of pietie, and preuailing more then any thing else with the vulgar people, and that they are to be abolished*, or changed; but who shall doe it? No priuate person I warrant you, they must beare and forbeare with a [f] *Faciat Iesus vt cito purgentur*, *God send we may be well rid of them*, making prayers, and no stirres, tumults or commotions; *when* [g] *all is done, the Churches censure*, or the Princes commandement; or rather the Churches censure by command of the Prince, is to be attended: no phlegmaticall schismatick is to haue a hand in this businesse, though it be to pull downe Images out of Churches,

* † Veteris fermenti. *Faber in Lucam. p. 362.*

d Mutandæ quæ per imperitiam vel negligentiam, vel ambitionem, & auaritiam parantur. *Cass. p. 62 & 59.*

e † Apud gregarios mystat, superstitio commentaque & crassæ ceremoniæ speciem pietatis præ se ferentes, efficaciores sunt, quam iusta religio. *Io. Auent. Annal. Boior. l. 4. p. 300.*

f † Faciat Iesu benignitas vt cito purgentur. *Luc. Faber in Luc. p. 362.*

g † Non cuiuis permittitur vt eiusmodi constitutiones violet, sed si graues existerent mutandi causæ, per Ecclesiam tollerentur, *Erasmus, tom. 9. Declarat. 40. &c.*

or

or Pictures out of windowes; for this were to open a window to priuate mens fancies, rather then zeale; and commeth neere to the error of the Eiconoclasts, which in this case may be iustly censured: Leaue we this to *Leo Isaurus*, and other Emperours.

The tenth Proposition.

AS they are to be seuerely punished, that contemne the setled orders of the Church; so if there bee no contempt of publike Gouernment, wee are not rashly to censure them.

h *Graue non est transgredi* (as one writeth) *constitutiones Ecclesiæ, nisi accedat contemptus malitiosus*; *A man may transgresse the orders of the Church happly out of error, it may be of ignorance:* but disobedience and contempt is as the sinne of Witchcraft, a most heynous sinne, as all those take it, that haue not their shooes made at Geneua: otherwise if there be weakenesse in them, let there be charitie in vs, and *there will be* i *no rash Iudges* left in the Land. And thus farre of Rites and Ceremonies; and if I bee in the right, I shall be glad; if otherwise, blame the Papists, and not mee, and let the perclose of this Discourse be my sufficient Apologie.

h † In Dialogo qui dicitur pietas Puerilis.

i † Non temerè alii iudicandi propter transgressiones. *Fer. in c. 15. Math. p. 207.*

The 28. Article.

Of the Lords Supper.

I Will take out of this Article as much as is in controuersie betweene vs and the Papists.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot bee prooued by Holy Writ, but is repugnant to the plaine words of Scripture; ouerthroweth the nature of a Sacrament, and hath giuen occasion

occasion to many superstitions. The body of Christ is giuen, taken, and eaten, in the holy Scripture, onely after an heauenly manner; and the meane whereby the body of Christ is receiued, and eaten in the Supper, is Faith, &c.

The 28. Article maintained, and explained by the Papists.

THe Papists in the Councel of Trent make it a *Sacrifice both for the liuing and the dead.* Admit it be a sacrifice (which cannot bee well denied, being well vnderstood;) yet [a] *is it neither satisfactorie, nor expiatorie, but rememoratiue*; so *Schoepperus*: that is, [b] *not properly a Sacrifice, but a memoriall of a sacrifice*, so *Erasmus*. *Arias Montanus* giueth the reason of both: [c] *For we do not offer that Sacrifice againe; but proffer, and represent it to the memorie after an vnbloody maner, which was offered vp once in blood; a Sacrifice, without* [d] *the matter of a sacrifice*, to speak in *Cyrils* termes. Neither wil it auaile the Papists, to say, that [e] *Melchisedec* sacrificed, (for he was a Priest of the Highest,) *for hee sacrificed no otherwise then Abraham, Isaac and Iacob, which herein imitated him*: [*For of them wee haue a plaine constat, that they did not sacrifice by any Priestly authoritie, but moued with a naturall deuotion*] as writeth *Polydor Virgil.* And [f] *Vatablus* affirmeth of *Melchisedec* in speciall, that *he releeued, or refreshed Abrahams men, and so sacrificed not at all.* Christ our blessed Sauiour, when he gaue the *Bread*, [g] *gaue a signe of his Body, or type of his* [h] *Body and Blood, or an* [i] *Image and similitude thereof, or a* [k] *representation of Christs sacrifice.* Thus say the Fathers with one consent: and therefore (as an ancient [l] Writer saith) *trust not to your bodily eyes, that is most of all seene, which is least of all seene*; or we must not be [m] ignorant of the saying of blessed Saint *Augustine*: *The*

a † Sacrificium non expiatorium aut satisfactorium sed rememoratiuum. *Iac. Schopperus in Conc. 23. de Miss.*

b † Eucharistia non est sacrificium: sed sacrificii memoria. *Er. in Ind. Aug.*

c † Neque enim nos illud Sacrificium offerimus, sed illud referimus incruento (vt dicitur) modo repetimus id, quod Christus cruentum obtulit. *Ar. Mont in Isaiam, cap. 1. p. 43.*

d Materiæ expers sacrificium. *Cyril. Bb. Pp. to. 1. p. 147.*

e † Melchisedec qui primus sacrificauit, & Abraham, Isaac & Iacob, qui secundum eum itidem fecerunt. Sed illos quadam naturali pietate, non sacerdotali auctoritate rem diuinam fecisse constat *Polyd. Virgil. de Inuent. rerum, l. 4. c. † p. 253.*

f † Melchisedec cibat Abraham. *Vat. in c. 14 in Gen. nu. 1.*

g † Corporis sui signum dedit Christus. *Er. in Aug.*

h † Typus corporis & sanguinis domini. *In Anaphora Basilii, col. 36. Bb. Pp. to. 6.*

i † Imago & similitudo corporis & sanguinis Christi in actione mysteriorum celebrantur. *Gelas. col. 561. Bb. Pp. to. 4.*

m † Ignorantes illud Aug. crede & manducasti. *Zuing. p. 3 11.*

words

words of Christ must bee n spiritually, figuratively and mystically vnderstood, the flesh of Christ is spirituall, not corporall; spirituall Meate, a o spirituall Rocke, all p must be q spiritually vnderstood: For what else was it but a r mysticall body? So the s Church doth expound it; or t mysticall bread, to bee masticated & eaten u with the teeth of faith. x Bertram wrote plainely against Transubstantiation: And it is a foolish conceit, that the Accidents can be there without the subiect, and plainely conuinced, *idque Apodictice*, & demonstratiuely: For King *Alphonsus* had a consecrated Hoste turned into a Maggot, or some such thing, as y *Æneas Syluius* reporteth in *Zuinger*. To conclude this point; *if some* a *might haue had their wishes, the World should not haue been vexed either now, or heretofore, about so many questions about the Eucharist.*

n † Christi caro spiritualis non corporalis hostia. *In Odam sol. 588. Bb. Pp. to. 6.*

o † Cibus spiritualis cœna dominica. *Ju. Ind. Chrys.*

p † Omnes eandem escam spiritualem manducauerunt. *Var. in 1 Cor. 10. 46.*

q † Quæ de carne sua manducanda Christus præcepit, spiritualiter intelligenda sunt. *Er. in Ind. Aug.*

r † Corpus mysticum. *Ar. Mont. in c. 22. Luc. nn. 19.*

s † Mystica participatio Christi. *Er. Olympiodorus in Eccles. c. 9. col. 617. Bb.*

t † Mysticum cibum corporis Christum possidet Ecclesia. *Nota Marg. ex Phil. Carpathio in Cant. Bb Pp. to. 1, col. 720.*

u † Panis mysticus. *Er. to. 9 p. 390.*

x † De fide comedendus *Er. in Ind. Aug.*

y † Bertrami sententia contra eam. *Tribemius apud Zuing. p. 4112.*

z † *Ep. 1 Com. in Panorm. apud Zuing. p. 1536.*

a † Hoc votum meum si valeret, non mundus iam olim fuisset agitatus tot quæstionibus, neque modò agitaretur de Eucharistia *Er. to 9 p. 390.*

Of the certaintie of saluation.

THis a certaintie and confidence of our saluation, is called b πίστις, fidelitas, firmitas, or certitudo, veritas: faith, fidelitie, firmenesse, certaintie, faith: not a bare faith, but a * certaine and firme perswasion, that by faith in c Christ, the faithfull man shall be protected from all danger by Gods especiall grace, whereof the holy Spirit is a sure d pledge and token, that hee may come with confidence e vnto the Throne of Grace, f nothing doubting of his saluation, and being secure g from death, h certaine of remission of his sinnes. This is the dignitie and chiefe i stay of a Christian, k commended of Christ. And yet the Papists dispraise it, teaching vs to doubt

a † *Ferus in Eccles.* Certa & constans fiducia. *c. 9 p. 131.*

b † *Pagninus in Thesaur p. 120.*

* † Non fides sed vera & firma persuasio. *Ferus in c. 9. Io. p. 187.*

c † Fiduciam habenti in Domino misericordia Domini auxilio erit & tuebitur cum. *Vat. in Ps 32. nn. 27.*

d † Spiritus S. Arrhabo est & pignus. *Vat. in Summa*

e † Cum fiducia accedentes ad thronum gratiæ. *Vatab. Ib.*

f † Nihil hæsitantes de certissima salute. *Suarez adamus in Ps 75.*

g † A morte securus. *Fer. in c. 16. Mat. p. 229.*

h † Certit. de remissione peccatorum. *Fer. in cap. 20. Io. p. 598.*

i † Christiani dignitas

k † Fiducia principale principium. *Eraſmus tom. 9.*

l † Fiducia laudata à Christo. *Stella in Lucam pag. 250.*

of our ſalvation; when they haue not only our Writers, but their owne againſt them, mooued by the force of the truth, and the euidence of the Spirit, doe teſtifie the ſame both to vs and the World, vnasked, vnſent vnto.

Of Rome.

BEcauſe Rome is the chiefe Citie of the World, and ſo [a] declared ſince *Phocas* time, and that this next yeere of Iubilee is like to draw multitudes vnto her, and ſome perhaps of our fooliſh countrimen are like enough to be as forward in going thither as any other: that they may not be miſconceiued of that Citie, I will, if not topographically deſcribe it, yet I will endeauour to paint her forth in all her colours, the predominant whereof is *gueles*, which may well become the *Scarlet Whore*, as ſhee is proued to be in the *Councell* [b] *of Baſil*, either in reſpect of her temporall, or ſpirituall fornications. Her ſpirituall fornications, that is, her *ſinnes are many*, you may reade them in groſſe in [c] *Eſpencæus*, *Amongſt the* [g] *German Writers*, *in* [c] *Nic. Clenards* Epiſtle to *Honorius*, *Fr. Petrarch*, [f] in his *Sonnets*, and diuers others. If you pleaſe to haue the particular abuſes of that Citie recited vnto you, note wee firſt her Simonie, Couetouſneſſe and Briberies. You may not come thither, vnleſſe you bring [g] money ſtore. *Money is all in all, and doth all at Rome; all things are bought and ſold there,* [h] *omnia venalia: yea* (as one told the Germans in the Councell of Trent) *for money they might buy what Religion they would.* [i] *Polydor Virgil* maketh a pitifull complaint of their *brocage of Offices*. *I except not our holy Fathers the Cardinals, their* [k] *Colledges were ſet to open ſale. This* [l] *plague of money* is ſo rife at Rome, that I doubt whether there be any ſafe going thither this yeare. Many men are ſtrangled there with this diſeaſe, but eſpecially Clergy men. They haue ſtrange meanes *of* [m] *hooking and hedging in money*. They are not [n] *Fiſhers of men, but of money, which*

a *Io. Cuſp. in de Theſ. p. 230.*

b ☞ Verè meretrix Babylon. *Conc. Baſ. MS. p. 54.*

c † *Eſpenc. in Titum. c. 2. p. 76.*
d † *Tob. p. 3.*
e † *L. 1.*
f † *Fr. Petrarcha p. 174. &c.*

g † Pecuniam omnia poſſe. *Did. Stella in Lucam 10. p. 32*
h † *Eſpenc. in Titum 1. c. p. 65.*
i † Officiarii Romæ venales. *De Inuent. rerum l. 4. c. 11. p. 281.*
k † Cardinalium Collegia venalia. *Ib. l. 8. c. 2. p. 487.*
l † Nummaria peſtis regnat Romæ. *Io. Langius in Chron. Carth. ad ann. 1404. Germ. to. 1.*
m † Auaritia & impoſturæ ad coradendum nummum. *Germ. ſcript. to. 2. p. 377.* n † Genus expiſcandæ pecuniæ à veterum Canonibus & maiorum inſtitutis valde alienũ. *Fr. Duarenus de S. Eccleſia miniſteriis, l. 7. c. 6. p. 509*

which was neuer knowne in ancient time. They haue their factors and cursitors, that poste o *vp and downe euery Country* to bring in the Fish to the net, that is, the monied Parsons, and wealthy Prelates: for if you come to Rome, and bring no money (as I said before) with you, you may goe backe againe as wise as you came; p *Curia Romana non vult ouem sine lana*; *They like not these poore, ragged, shorne sheepe*: and you come well fleeced thither, you shall be sure to be well fleeced before you goe thence: and yet it were well for all this, or tollerably well, if the best Schollers alwaies might haue the best liuings for their money; this were some comfort: but there the Prouerb holdeth, q *The verier Knaue, the better lucke.* r *Not he that deserueth most, but hee that giueth most, is preferred:* s *they regard not the merit of the man, but the quantitie of the money that is giuen.* Leaue we now their Simonie and Auarice, and come we to speake of the crueltie of these *Roman* t *Harpies* (as King *Alphonsus* calleth them; or *Romane* u *Vultures*, as *Auentine* stileth them;) *What a slaughter of men was made in* x *Pope Alexanders time?* The Pope taketh vpon him the Seale of the *Fisherman, sub annulo piscatoris*: but hee might more properly signe his Bulles and writings, that rore so fiercely, and disquiet the whole World, *sub annulo Lanionis, vnder the seale of the Butcher.* It was a good obseruation of an ancient y Writer, *that Romes Sire was nursed by a Wolfe; for to this day Rome hath not left her wooluish nature, so that now it is growne into a common Prouerbe, or byword; Quicquid in Romanis est lacteum, totum est lupinum; The Romanes haue no other milke to feed their young ones, but Wolues milke.* Doubtlesse they haue the disease, which the Physitians call *Lycanthropies*, or worse; for that turnes men onely into Wolues by conceit and imagination, but these are Men-woolues really metamorphozed and translated into their wooluish natures and ferity. Not to speake of another metamorphosis of theirs, whereby the Church of Rome is turned altogether inside outside, into meere shewes and outwards, and is altogether become meerely hypocri-

o † Captores beneficiorum Romam certatim cursitant. *Ib. l. 6. c. 4. p. 518.*

p † *Io. Nevis. p. 390. in Sylva inscr. nu. 149*

q † Quamlibet indigno nebuloni modo is munerct donegare consueuit. *Fr. Duarn. de S. Eccl. ministeriis l. 6. c. 4 p. 518.*

r † Non merentibus, sed magis afferentibus Sacerdotibus data. *Io. Langius in Actum 25. 13.*

s ☞ Non respiciunt ad personarum merita sed tantum ad quantum pecunia conflat. *MS. Cin Coll. Magd.*

t † *Panorm. de rebus gestis Alphonsi. l. 3. c. 8. Apud Zuing. p. 2832.*

u † Vulturii Romanenses *Auent. Annal. l. 5. p. 535.*

x † Carnificina sub Alex *Germ scr, to. 1. p. 189.*

y ☞ Lupi efficaciam non negabit, quisquis genus Romanorū lupino lacte non ambigit educatum, vnde plerunque quod dulcius est lupinum saporem retinet, primique fidem eorum quam à matre lupa didicerunt, sibi inuicē seruauerunt, eademq; quadam lege naturæ manauit ad posteros. Inde natum est prouerbium; Quicquid in Romanis est lacteum, totum est Lupuum. *nu. 7. p. 5.*

hypocriticall (as noteth y Ant. de Dominis against Suarez.) Let vs come now and see in the last place, whether we can find any honestie, or goodnesse in that famous and renowned Citie. Certainely, if I may beleeue reports of your owne Historian; *from the top to the toe, there* z *is no one sound part in that Court. Non licet esse pium; A man cannot bee pious there and if he would; a he cannot liue honestly, and doe as he ought:* and I doe in part beleeue it, that there is no roome for it in Rome: no holinesse there, where his *Holinesse* dwelles: *to find an honest man, or an honest woman there* amongst your Brothel-houses and Stewes that are publikely tollerated, b *to the high offence of God and men, were to* c *see a white Crow amongst your Secular men, or Secular Priests*; take it in what sense you will. Now my Masters, if you like Rome vpon these conditions, packe and be gone, the sooner, the better (if his Maiestie will giue you leaue,) it were a faire riddance (as we say) without a Sessions. But I must leaue to hold you any longer; I know you stand vpon thornes, and long to be gone to your holy Father the Pope: I haue done with their vices, and I would they had done with them too; and so farewell.

y *Lib. 5. c. 9 §. 12.*

z † In Romana curia nihil recti, nihil sani *Thuan l. 28. p. 58.*

a † Romæ non licet benefacere. *Is. Nouiz in Sylua Nuptiali, l. 4 p. 393. nu. 152.*

b † Roma ipsa lupanar reddita, fœminæ, Petri domus oblita fluxæ. Ad Stygios olet vsque lares, incestat olympum. Nidore hoc, facta est toto execrabilis orbe. *Espencæus in ep. ad Titum, p. 83.*

c † Continentia eorum rarior albo inter Sæculares. *Krantz Metrop. l. 9. c. 34. p. 253.*

Of the Clergie of Rome.

HAuing described the Citie of Rome, and shewed our Romanists what wonderfull things are spoken of her; I will (if needs they will goe to Rome) giue them this counsell; to goe their Stations as soone as they come thither, and as they passe by, to view the state of their Clergie and Church in generall, and then of their Cardinals, Bishops, Priests, and Monkes in particular: the knowledge hereof may be profitable vnto you; and yet not puffe you vp neuer a whit the more.

First

First then of the Clergie in generall.

HEre I must bee bold to borrow a pen or two from their owne *Espenceus* vpon *Titus*, or from some one or other in the Councell of [a] Basil: as for inke (if any bee blacke enough to register the seuerall enormities and foulenesse of their facts,) I will borrow that from [b] *Thuanus* Historie; there will neuer be wanting Inke as blacke, and as bitter as Gaule amongst Popish Writers, to supply our wants; and therefore vpon full trust and confidence hereof, as we shall see when we come to handle the particulars, I come in this second place to speake of their Cardinall sinnes, or the sinnes of their Cardinals; although I am not ignorant of *Ant. de Dominis* saying, that a man were as good touch the apple of the Popes eye, as point out, or point at their Popish or Romish errors: but that care is cared for, and so I proceed.

a † Basil. N3. p. 334.

b † *Thuan. hist. l. 27. p. 29.*

Of the Cardinals and Bishops.

SOme call them *Carpinales*, in scoffing manner, as [a] *Conrade* of Mentz; some on the contrary, prayse them beyond the skies, and say, *that* [b] *when they die*, they shall be sure to goe to Heauen, and neuer goe by the *Examiners office*. Be it so; yet by their leaues we will make bold to examine their liues, while they liue here vpon earth. First, for their originall, it cannot be precisely learned when they began. *Wicelius* saith, *they were anciently instituted by the primitiue Popes*, (if the word Pope be so ancient) to be aiding and assisting to *his Holinesse in visiting the sicke, and burying the dead*. But I doubt they will not fall out to be of that antiquitie; for in Saint [c] *Hieromes time, the name of a Cardinall was hardly in request*; and yet their Writers or Painters, seeing Saint *Hierome* so poore in his Cell, of [d] meere pitie and liberalitie, *haue bestowed a red Hat vpon him*; which, if he had liued in these latter times, perchance might haue

a † Carpinales vocati à *Conrado Moguntino apud Zuing. p. 2814.*

b † Curiales Cardinales & Prælati admittuntur in Paradiso absq; examine. *Io Nauiz. l. 4. p. 336. nu. 155.*

c † Cardinalis nomen Hieronymi ætate vix notum. *Zuing. p. 1315.*

d † Rubens pictura D. Hieronymo impertitus à Pictoribus. *Pelsd. Virg. l. 4. de Inuent rerum. p. 274.*

haue coſt him [e] *threeſcore thouſand*, or a [f] *hundred and fifty thouſand Crownes*. Whatſoeuer their originall is, they are now *raiſed to a great ſtate, not much inferiour to that of* [g] *Kings and Princes, and they haue wherewithall to maintaine* [h] *that eſtate; they muſt haue their* [i] *Horſes, and their Hounds, their Miſtreſſes, or* [k] *rather their Whores and Queanes, their Bawdes and Ganimedes; and then it is not to be wondered at, if they be ſo* [l] *couetous*: it was, is, and euer will be their guiſe, to get fuell to maintaine this fire of luſt. I ſhould here admoniſh them of their duties; but the Councell of [m] Baſil hath preuented my paines, in learning them their ſeuerall duties, and repreſenting before their eyes their red Scarlet, which ſhould teach them to be Martyrs for, and not perſecuters of the Chriſtian Faith. A word or two of Biſhops, and ſo an end.

The word [n] Biſhop is a name of *paines, and not of honour*; he is a *Superintendant* ouer the flocke; let not the Preciſians appropriate this word vnto themſelues, or pare it, as they doe all things elſe to their purpoſe: but alas, *now adayes, men are made Biſhops* (I ſpeake of our Popiſh Clergie) *for couetouſneſſe, and not for righteouſneſſe ſake: they inquire not how many Pariſhes belong to their Dioceſſes; but how many Lordſhips, or rich Mannors belong to their Biſhopricks: and ſo what* [o] *for fulfilling their luſts, and filling full their purſes, and other by-reſpects, men affect, or rather infect the Biſhopricke*, as a good Writer noteth. And therefore we may very iuſtly complaine with *Eraſmus, that* [p] *thoſe which haue the beſt Biſhopricks, are not alwaies the beſt men. Moſtly Biſhops now adayes* (I ſpeake thus much out of the mouthes, and from the complaints of two famous Writers in thoſe impurer times, [q] *Fr. Duarenus*, and [r] *Iſidorus Clarius*) *are more ignorant of true Religion, and ſacred buſineſ-*

e † Pet. Ponzetta 60. aureorum millibus Cardinalitium pileum emit. *Garrinbert. l. 6 de vitu Pontif. Zuing. p* 2490.

f † Fr. Armellinus Rom. Mercator emit Cardinalatum à Leone 10. 150. aureorum millibus. *Illb.* 2511.

g † Iud. Palatinus multos reges æquauit. *Fulgoſ. l. 6. c* 10. *Zuing. p.* 951.

h † See *Eraſmus cap. 2. Gent. 3. Adag. 1. p* 603.

i † Lud. Paruinus Cardinalis primus canes equoſque aluit. *Volater. l.* 22. *Anthropomorph. Zuing. p.* 954.

k † De Cardinalibus Scortatoribus Synædis & eorum ſpurcitiis vide Antide Dominis contra Suarem. *c.* 1 §.

l ☞ Cardinales more ſolito cupidi. *MS. C in Coll. Magd. p.* 117.

m ☞ *Baſ. Conc. MS. p.* 363.

n ☞ Nomen operis & non honoris. *Conc. Baſ. MS. 2. p* 455.

o Multi Epiſcopatum deſiderant explendæ auaritiæ, & libidinis ſuæ cauſa, non quod communi vtilitati vt eorum expoſcit officium & nomen, conſulant. Quæritur enim quantum in redditibus habeat Epiſcopatus, non quot oues paſcuæ in eo ſunt. *Platina apud Wolf. to. 1. p.* 185. p † Nulli minus Epiſcopi, quam qui inter Epiſcopos primas tenent. *Eraſ. to. 2. Adag. 1. Cent. 3 p.* 603. q † Plerique ſunt noſtri temporis à religione & ſacris quam quiuis Satrapæ & prophani Principes longè alieniores. *Fr. Duarenus lib. 1 c. 4 p.* 440. r † (Venimus) ad hæc tempora, quibus nihil minus norunt quam eas partes quæ illis à Paulo aſſignantur. *Iſid. in 1. Tim 3.*

ſes,

ses, then Lay-Princes and Potentates; and doe know any thing, saue that which they should know, that is, their duties out of Saint Pauls doctrine contained in his Epistles to Timothie and Titus. I conclude this point; Let him that hath a Bishopricke attend his office, attend his function, attend his name; he is called a Bishop, an Ouer-looker, or a Superintendant. (I know no harme by this word, as I told you before,) his *office is not* [f] *Simonie*, but to visite his Dioceſſe, *to preach to his flocke.* If you cannot, nor will not learne so much of me, yet learne it of your owne *deere* [t] *Councell of Trent*; or at the least, of the [u] Councell of Basil. And so much for Bishops and Cardinals, their sinnes and failings, their office and duties.

f † Episcopi nomen officium, non Simonia. *Vrsus in Eras. l.19.c.19.*

t *It was the office of Bishops to preach.* Hist Conc. Trid. p.188.

u ☞ Officium Episcoporum prædicare. *Bas. MS. p.53.*

Of Popish Priests.

I Haue touched the Popes free-hold, layed open the faults of their Cardinals and Bishops; What remaineth? *Nondum completæ sunt iniquitates Amorrhæorum*; but that in like manner, and that without any great order (which their vices will not beare) we proceed to speake of the intollerable abuses, and innumerable sinnes of the Antichristian Romane Clergie, that we may haue a complete mysterie of iniquitie.

Of the Priests.

HEre for breuities sake, let me intreat thee gentle Reader, whosoeuer thou art, to name me any sinne, wherein the Priest hath not bin Superlatiue. They are Priests with a witnesse: before all other men, *verum est*, in sinning. Will you haue ordinarie sinnes, or extraordinary; prophane vices, or Clergie-faults? For me, it is all one, and it were well with them, if one were all: but I may number them vnto you almost by the dozens.

1. They are notable Theeues, some of them; reade [a] *Albertus Krantzius* Historie of *Wandalia*.

2. *Couetous* beyond measure: so [b] *Ferui*, [c] *Vatablus*, and

a † Sacerdos fuit insignis. *Lib.13. Wandal.c.24.*

b † Inexplebilis auaritiæ. *Fer. in c.2. Is.p.60.*

c † *In Is.c.3 in margine.*

and the d Councel of Basil in I know not how many pages, in one only Volume. *The bread* e *of the Lord is sweete bread, and this their* f *auarice ioyned with much sacriledge, and both shadowed with some pretences of pietie,* which improue the sinne, and make it be the greater in deed, the lesse it is in seeming: this sinne, which (as g one writeth) *doth much hinder the conuersion of the poore Indians, hardning them in their owne sinnes, to see the Christians embrace and follow riches so greedily, is either not inquired after, or being inquired after, is not censured, or punished.*

3. They h are incredible *Leachers*, noted with this vice more then any; they carry the very markes about them. They are h *Souldiers*, but serue not the God of Hoasts, but *fight vnder Pluto, Bacchus, and Venus colours. Clergie men and Ecclesiasticall persons* i *vncleannesse and pollutions are notorious and open to all the World, and a by-word in euery mans mouth: they cannot* k *content themselues with one kind, but they exercise all kinds of lewdnesse and libidinousnesse: one woman will not satisfie their vnruly appetites, they must haue many Sweet-hearts, a great many of Lemans and Concubines,* (if *Neuizanus* report be true:) yea, *they are ready to take* m *mens wiues from them, they glory* in their shame, *in their Tauernes, how many* n *Wenches they haue lyen withall; how many Virgins they haue deflowred:* they haue no other song but this prophane one; o *Let vs make our selues merry with wine, and then there shall bee no Meadow, but wee will sport our selues in one kind or other.* But perhaps it may be said; Flesh is fraile, and men may offend: but if they doe, see how we will punish them, whether they bee adulterers or fornicators. There was p *one, that durst exclaime it, that in his time there was no punishment of Adulterie,* and therefore lesse hope was there of censuring lighter sinnes, if greater sinnes escape without your punishment; What reason haue we to thinke, that you should punish the lesser? And in

truth,

d ☞ *Conc. Bas. MS. p. 116. 267 346 422. & Bas 2. MS p 203.*

e † Pinguis panis Sacerdotalis *Polyd. Virg de Inuent. rerum l. 4 p 275* † *Ioach. Cureus apud. Zuing. p. 296.*

f † Auaritia & sacrilegium sub pretextu pietatis *Gem. script. to 2. p. 370.*

g † Auaritia in conuersione Iudæorum (cum vt magis effel parent se) *P. Cieza rerum Indicarum, to. 2. c. 33. apud Zuing p. 4181.*

h † Clerici non inquiruntur an sint auari. *In Greg. MS. col 473 Bb Pp. to. 3.*

i † Eccl siastici militant Plutoni, Baccho & Veneri. *Henr. Brinulaus de militia duplici, p. 117*

k † Communia mala in Prouerbium vulgò venerunt. *Io. Aurat. Annal. Boiorum, p. 647.*

l † Omne genus libidinum atque nequitiæ exercent. *P Crinitus de honesta disciplina. l. 9. c. 10.*

d † Non solam, imo plures vxores seu amasias, imo & quandoque concubinas habent eodem tempore *I. Neuiz. sylua nupt. p 68. n. 128.*

d † Alienas rapere vxores *Io. Aurat. Annal. l. 4 p. 382.*

e † Gloriantur in tabernis vinarijs de puellis stupratis tum quod non pertranseat luxuria nostra inuntur adulteria. *Id. Ib. l. 5. p. 386.*

f ☞ Inebriemus nos in vino, non sit pratum *Vigel in Clericis, MS. 9. p. 304.*

g † Hodie non pu-

truth, as one of your owne ſide hath told me (as great a q Scholler, and as wiſe a man, as any the Church of Rome ſent forth theſe many dayes,) the greateſt Hill of *Ollaria* (which I ſuppoſe to be a great one) *would not yeeld vs ſtories enough*, if the Leuiticall Law ſhould take *hold of all your ſecret and open, knowne and vnknowne Adulteries*. But that the World may know how ſeuere cenſors you are of this fault, hearken to a Storie or two in this kind, and I will end this Diſcourſe.

r *There was a good fellow in the world (a Prieſt I meane) that had a Woman in a cellar with him, which he loued full ſorely; his Prelate hearing of this, commeth vpon them on the ſudden, lockes the dores, and ſhuts them in many dayes, and many nights, cauſing them to bee watched, and ſupplied with all manner of neceſſaries, and in the end the poore Prieſt had ſo ouer-laboured and ſpent himſelfe, that he was taken with a giddineſſe in his head, ſo that he neuer after durſt come in her company any more.* Beleeue it who liſt: If they had ſaid, he had neuer been well after this, and no more, I would haue beleeued them.

I haue two Stories behind, which I will ſhut vp in one word; they both loued Wenches well; the one was ſent purpoſely to the Court of Rome, the ſ other ſued here in t England, both of ſet purpoſe, to make them forget their old loues: now could my Author haue ſhewed mee that there had bin no Stewes in Rome at that time, nor Brothel-houſes in London, I would haue in part beleeued his report of both: but *tranſeat cum cæteris erroribus*; I proceed from the Daughter to the Mother; from the cau e, to the effect: you know, and *Neuizanus* hath told vs, that *Venter & genitalia* are neere of kind, I will not Engliſh this for ſhame.

4. They are very *riotous in fare*, meere Belly-gods, and *Epicures*. If either you had patience, or I had leaſure, I

q † *Eraſmus to.9. p.306* Si omnes adulteræ lapidarentur, totus mons Ollariæ non ſufficeret.

r ☞ Quidam Archiepiſcopus Clericum ſuum tam incorrigibiliter in ſanientem cum adultera incluſit in cella, & omnia per multos dies cautè fecit miniſtrari, ſed nec die, nec nocte eos exire permiſit, nec ab invicem ſeperari. Cum igitur per multos dies enim cautionem, Iuratoriam ſe nunquam in amplexus illius mulieris reuerſurum, & ita quodammodo Sathana Sathanam expellente ab inſania ſua curatus eſt. *MS.O.p.165.*

ſ ☞ Curandum eſt tale vitium non ſolum per caſtigationem & increpationem & communicationem, ſed per medicinalem cautelam. Vnde quidam Epiſcopus cum haberet quendam Clericum inſano amore incorrigibiliter laborantem, ſuſcitauit ei litem de beneficio ſuo, & tam diu, cum litibus & ſumptibus eum fatigari fecit, donec totius inſanius morū obliuiſceretur. *MS.O.p.164.*

t ☞ Alter Epiſcopus in conſimili caſu impetrabat à Principe vt Clericum ſuum ita amantem in arduo & periculoſo negotio mitteret ad Curiam Romanam. In quo negotii tot ſuſtinuit aduerſitates & labores, quod cum rediret inſani amoris non recordabatur *MS. O.p.164.*

could insist vpon this point as long, as vpon the former: it shall suffice therefore to shew you, that he that serues God *Bacchus*, is no great enemie to the Lady *Venus*; and hee that is [u] *potator*, a *drunkard*, may be *scortator*, a *whoremaster*, before he be aware; they are termes almost conuertible, *per luxum & otium ventri viuunt*; I say no more.

u † Potatores stupratores. *Io. Auent. Annal. l 5 p. 440.*

5. They are *Prodigals* and spendthrifts; and that they spent *were their owne, or not mispent vpon wicked purposes, and lewd housewiues*, the fault might be lessened, though not cleane taken away: but [x] *misereremini mei*, (I say the Church say;) *Pittie, pittie, my goods are misspent, spent vpon Harlots and Queanes*; thus saith your great Antiquary *Laur. Schraderus* in his books of Monuments, especially of Italy.

x † Misereminimei, propter male consumptas oblationes. Patrimonium Christi consumitur cum meretricibus. *Laur. Schrader. in monumentis Italia, p. 235.*

6. *Ambitious*, no men more; neither sought they their Benefices to doe good with them, [y] but *propter questum, to make a gaine of them*, or a Ladder for their ambitious thoughts to mount vp; and this Ladder, because it should carry them vp higher, hath many rounds; their desire was [z] *not so much to profit their inferiours, as to sit amongst their superiours in high place and dignitie*, in great honour and worship: and this was the true cause, why Benefices were so chopt and changed, bought and sold, *as if the Church were an* [a] *Horse-faire.*

y *Vives in to 5. Aug. l. 27. c. 5.*

z ☞ Quærunt vt præsint non vt prosint. *MS. Bal. p. 345.*

a † Sacerdotia quasi caballi empta. *Io. Auent. Annal. Boior. l. 4 p. 382.*

7. They are egregious *Simoniasts*: but of this nothing, hauing launced this soare before in the Chapter of Rome, and, I doubt, it is not healed yet.

8. They are as *proud* as *Lucifer*. This vice is common to them with their [b] *Bishops and Prelates*; *also they must haue their stately Houses, magnificent Halles, gallant Horses, to speake nothing of their Queanes and Concubines*: but it may bee, their Prelates will challenge this as proper vnto themselues.

b † Pontificum Episcoporum Presbyterorum Sacerdotum superbissima tecta aulæ, equi, non dicam scorta & vilissima mancipia. *Aods. Mas. in Iosue c 7. p. 128.*

9. They are braue *Courtiers*. This vice is noted in them by diuers good and approoued Writers, as [c] *Guil. de S. Amore*, diuers [d] Manuscripts, and others, branding them with the name of [e] *wandring Planets*, [f] *Court-slaues*; they

c ☞ Pag. 5.
d *MS.* p. 130. & *MS* 29. p. 216.
e ☞ Clerici curiales stellæ erraticæ. *MS. 29. pag.*
f † Plunt mancipia Principum & Aulæ. *Er. to. 2. Adag. 1. Cent. 3. p. 603.*

pro-

pronounce a heauy doome againſt them, g *that ſhame will be their end, and a worſe puniſhment, if they take not the better heed.* Miſtake them not; they meane not Kings and Princes Chaplaines, that neceſſarily muſt attend vpon them nor ſuch as repaire vnto the Court vpon good occaſion, but *frequentantes Curiam, ſuch as are neuer well, but when they are there,* or any where, ſo they may be from their charges.

g ☞ Frequentantes Aulas Regum peruenire debent ad ignominiam Gehennalem. *Gu. de S. Amore MS. p. 156.*

10. They are ſtout *Souldiers*: I meane, not onely in their feild beddes, and in the Lady *Venus* payre (as I haue largely demonſtrated vnto you before) but *Souldiers in their* h *habit*; or (as another hath it) i *for their greedineſſe they may be called Clergie men; but for their habits, Souldiers.* Doubtleſſe Saint *Bernard* was the Author of this complaint they forget themſelues, *arma militiæ noſtræ ſunt ſpirituales*; *Our weapons are ſpirituall.* And as a merry fellow told an k Archbiſhop, that was both a Duke and an Archbiſhop, and ſtood in defence of his temporall Dominion, more then was fitting; It may bee (quoth he) the Archbiſhop may goe to Heauen, but I feare much, the Duke will neuer goe thither: So giue me leaue to ſay to theſe Clergie-Souldiers, that are, as l *Ant. de Dominis* complaineth (though they put not on Saint *Pauls* compleate armour) yet are both *galeati & ioricati, harneſſed from top to toe*: if they be not commanded to the Warres by the State, as who knoweth not, but our profound *Bradwardine* ſerued *as a Chaplaine in the Campe*? but run idly from their Cures, that well they may goe to Heauen as they are Clergie-men (which I doe not eaſily beleeue,) but as Souldiers they will neuer come thither. This vice was touched to the quicke by *Deſid. Eraſmus*, but hee was neuer a whit thought of the better of the Church of Rome. Hee was wholly for the maintaining of the Canons of the Church, and nothing for theſe Powder-Canons, and Field-pieces. Thus much bee ſpoken of their fighting: Miniſters muſt not be fighters.

h ☞ Contra Clericos vt Milites incedentes *MS. 29. p. 271.*

i ☞ Quæſtu Clerici & habitu milites. *MS. 59. 127.*

k ſ *Fr. Duarenus de ſacris eccleſiæ miniſteriis, l. 1. c. 4. p. 440.*

l *Ant. de Dom. l. 6. c. 8. § 30.*

11. They are *cunning Merchants*: They trade not with the Word, in this ſpirituall merchandize of ſoules;

but with money, like temporall [m] *Merchants* and *Tradesmen, neglectis studijs.*

12. They are for the most part *ignorant Dolts, ignari, stulti, stipites,* [n] *candaces, idle sluggards, fooles, stockes and stones, that haue* (as one said in the Councell of [o] Basil) *nec scientiam, nec conscientiam, nec entiam; nor science, nor conscience, nor any entitie of goodnesse in them:* so that a man may well conclude of them, as *Io. Nenizanus* did long before I was borne, peraduenture, *de Clerico ad asinum valet argumentum,* vnlesse you would haue me tell you out of *Polydor Virgil,* that their Masse-Priests were so ignorant, as not to know whether *Cle in Paracletus* were long or short. But for auoiding this difficultie, and helping their ignorant Shauelings, you haue lately found out an excellent deuice, to accent all the Trissyllables, or longer words in your *Missals*: and yet I doe not remember, that *Io. de Lapide,* as very a stone as euer wrote, hath this amongst his *centum dubia occurrentia circa missam,* printed and reprinted with shame enough. Thus endeth their first dozen of faults of their Priests, vnlesse you will haue a Bakers dozen. I will bee loath for (for so was mine Author *Gyraldus*) to touch vpon this soare: it was not *Syluester Gyraldus,* and yet he was a plaine downe right Author; it is *Lilius Greg. Gyraldus,* the fault was this, (which I doe not score vp, because I giue it you to boote) *That diuers men in his time, or of his knowledge, were chosen Priests* [p] *for some excellent qualitie,* belike, *because they were excellent Stage-players:* and yet when I bethinke my selfe the better, this may fall out to be no fault, or a small one, when wee consider, that it is the manner in Spaine, and some Countries, to haue long Pulpits, and the first worke the Priest doth when he ascends the Pulpet, is to set vp his Crucifixe, and then to play his parts, so as neuer an Actor of them all shall goe beyond him. But I haue done.

[m] ☞ Contra Mercatores. MS. p. 139.

[n] † Pecudes ignauæ, stulti stipites caudaces asini. *Io. Auent. l. 5. p. 455.* ☞ *Conc. Bas. MS. p. 365.*

[p] † Sacerdotia Histrionica Arte comparata. *Lil. Greg. Gyrald. to. 2. ex hist. Poet. Dial. 6. p. 236. p. 318.*

Of Popish Monkes and Friars.

I Purpose in this last place, to insist a while vpon their Monkes and Friars, not [a] *diuiding them into their seuerall Orders, Sects, or Sodalities, wherewith the whole World did, and yet doth* [b] *swarme: they are commended vnto vs vnder the* [c] *title of Religion,* [d] *vsurping religious mens names and titles: but are not* [e] *truly religious, but very sacrilegious persons,* [f] *false Monkes, against whom Saint* [g] Hierome, *and others, haue iustly and sharpely inueighed. Some deriue their originals from the* [h] *Apostles, and make them* [i] de Iure diuino: *but that cannot be prooued; (yet are they ancient) compare the old Monkes with the new, and* [k] *there is great difference and disparitie. Those were Schooles of* [l] *Learning, rather then Colleges of Monkes,* or rather Cages of vncleane birds: the heate of persecution made them retire into holes and vales, caues and dennes, *where they studied* [m] *amendment of life*; and when they came forth out of their Cels and Monasteries, being found by the like persecution, they brought others vnto the studie of godlinesse by their exemplarie liues: *they* [n] *knew no Vowes; were not* [o] *intised by flatterie, or forced by vndue meanes, to take vpon them that state of life; all was arbitrarie, they sought God with their hearts, and* [p] *their linings with their hands; were not distinguished with set* [q] *formes of apparrell; they were not luxurious* in their liues, riotous in their fare, couetous in their seeming pouertie, leauing the World, to take it vp againe with aduantage, false Hypocrites, wandring Planets, ignorant Asses, proud Cockscomes, sloathfull Bellies, Court-slaues, Man-quellers, King-killers, greedy Worldlings, vnnaturall to Parents: they followed Christ, and the people fol-

a † Ordo in multas sectas diuisus. *Polyd.Virg.de Inuent.l.7.c.1.p.440. & l.8.c.4.p.493.*

b † Nunc mundus plenus est Sodalitatibus. *Er.to.4. p.224.*

c † Religionis titulo commendabiles *Er.to.4.p.234.*

d † Aliorum nominibus religiosi. *Iac.Faber in 1.Cor.1. c.1.p.106.*

e † Non religionem sed sacrilegium. *Guil.de S.Amore,c.14.*

f ☞ Contra falsos monachos. *MS.O.p.115.*

g † *Eras.in declarat.ad Confessionem militis.*

h † Qui etiam iactitant illud Apostolorum fuisse institutum. *Pol.Virg.l.7. c.3.p.451.163.*

i † Religio D. Francisci de iure diuino. *Em.Rodericus quæst.regular.& Canon.p.18.*

k † See *Polyd. l.7.c.1.p.440.*

† *Eras. in vita Hier. p.5.* † *Fr.Duar.l.2. de Eccl.ministris, c.24.p.458.*

† *Er.to.9.*

l † Apud eos literarum exercitia publicè *Io. Auent. Annal. Boiorum.* Scholæ & Somniaria. *Ant de Dom.l.2.c.12.§.63:*

m † Monachi professio priscæ liberæque vitæ meditatio. *Er.in vita Hier.p.5.*

n † Nullum votorum vinculum. *Polyd.Virg.de Inuent.l.7.c.1.p.440.*

o ☞ Vncinis pomorum puerulos ad religionem vestrum adtrahitis. *Ital.Acad.& Ant.de Dom.l.2.c.12.§.46.*

p † Omnibus impositum, vt sudore vultus acquirant necessaria. *Vat in Proverbia c.16.nu.17.*

q Antiqui non distincti cultu aut vestibus. *Eras. Schol in ep ad Rusticum. p.5.*

lowed them; but our later Monkes of yesterdayes breeding, in comparison of Antiquitie, *that* [r] *sprang vp like Toade-stooles or Mushrumps*, are cleane contrary to these. I will not write their sinnes in generall, as some of your owne Writers haue done reasonably well, I must needs say, in this kind, as [s] *Polydor Virgil*, and especially one *Hugo de Folio*, that hath written a whole Treatise *de 12. Abusionibus Claustri*; we intend not whole bookes of declamations against their filthy crying sinnes: but we will as briefely as we may, deliuer them vnto you, as we haue receiued them of your owne good Writers, that were compelled by the euidence of truth, or rather by the prouidence of God, to lay open their abominations, though you haue cast a cloake or garment vpon them (such as it is,) but it will not serue neither your, nor their turnes; there are that haue blabbed them abroad, and these they are:

r † Orti fungorum more. *Polyd. Virg. l. 7. c. 3 p. 453.*

s † *Polid. Virg. lib de Inuent. p. 443.* ☞ *Manuscript.*

1. The first accusation brought against them, is their [t] *Idolatrie, being nothing inferiour herein to the idolatrous Priests in* Elias *time.*

2. *Their* Regicides, *or killing of Kings*: Was it not a [u] *Dominican that poysoned* Henrie *the seuenth at the Eucharist*? What can bee added to this Villanie? To make the fact seeme more ougly, the murderer was a Religious person, *specie tenus*, or *vertice tenus*: the murdered, a sacred person, an Emperour; the pretence, pietie; and the act seeming most religious of all others; the place holy, the Temple; the Chalice holy, for it was consecrated. Wonder it is, that hee is not consecrated and registred amongst your Saints, aswell as *Garnet*, and others, that they may be put downe in the Calendars and Martyrologies in *red letters*, that their faces may be died red with shame and confusion, and their bloody facts recorded to posteritie, and read of all men.

t † Monachi Sacerdotibus Eliæ & Idololatriam comparati *S Paginus p 1157.*

u † Henricus septimus nephando Dominicani calice sublatus. *Ansel. Rid p. 54.* † Hen 7. à Monacho potionatus *Is. Struntius apud Zuing. p. 145.*

3. Their *Hypocrisie*. Their *Religion consisteth chiefely* [x] *in their shauen Crownes, and diuersitie of habits*; they [y] *are*

x † Caluitie & habitu duntaxat Religionem præ se ferentes. *Io. Auentinus Annal. Boior. l 2. p. 156.*

y † Solo titulo fere Monachi sunt. *Er. to. 2. Cent. 3. Adag. 1. p. 830.*

onely

onely titular Monkes, they professe z *Religion in shew*, and with *Demas, imbrace the World*: *they* a *are a kind of Pharisees*; *yea, the* b *Pharisees being compared to them, are nothing, they are* c *fained institutions, and* d *houses of hypocrisie.*

4. Their *Luxurie* and incontinencie. What should I speake of e *their sundry lusts in sundry kinds? They promise and vow* f *continencie*, but there be that vow the contrary. I will not reckon vp their lothsome and filthy diseases which they get, out of g *Amatus Lusitanus*, or any other, for very shame; let this suffice for the present.

5. Their *Riots* and excesse in fare. You may reade of their Epicureisme and delicacie in fare, in *Hugo de* h *Folio*, he hath a set Chapter for it, of their i *stately and sumptuous banquets* in *Erasmus*; and therefore we may iudge whether men had not reason to call them k *Hogges, fat* l *Hogges, as it were out of the stie, that swinishly cared for nothing, but for their bellies and their tailes*; with reuerence of the Reader be this spoken.

6. Their *Sloth* and *Idlenesse*. They leade a pretty kind of m *idle life, that slept, or* n *idled out their times*; *it was no maruell, that so many men and women went thick and threefold to their Monasteries and Nunneries.* o *Io. de Puente*, he that lately intituled the King of Spaine his Master to the Seigneurie of the whole world, *thinkes no man worthy to write a lying Storie* (such as his is) *vnlesse he come out of a Monasterie, or a Cell.* True: for if they onely should write, which are the only, or especiall liers of the world, should we not haue goodly Stories out of their Forge? But some are of the contrary mind, *that they, and only they,* p *haue been the cause that we haue lost so many good pieces of Antiquitie, so many famous Histories, by their meere negligence and indiligence.*

7. Their *Discord* and *dissentions*. They are called *Fratres*, that is, *Friars*: but *Fratrum quoque gratia rara est:*

z ☞ Specie tenus deserunt sæculum. *Phil Repingron. MS p.* 475.

a † Pharisæorum genus. *Io Auent. annal. Boior. l.* 4. *p.* 312.

b † Ad eos Pharisæi collati simplices videri queant *Erasm. to.* 6 *p.* 92.

c † *Fictæ Monasticæ Institutio. Polyd. Virg. de Inuent. l.* 7 *c.* 2 *p.* 446.

d † Monasterium hypocritæos domicilium. *Clenard. in ep. p.* 165.

e † Deuorantes domus & impudicitiæ *Erasm. to* 6 *in Matth. c.* 23. *Ant de Dom. l.* 5. *c.* 11 §45.

f Continentiam Monachi ipsi quam profitentur seruare non seruant. *Iul Cæsar Scaliger in lib. de causis plantarum. Theophrasti l.* 1. *c.* 5. *p.* 12.

g † *Amat. Lusitanus Curatione* 69. *p.* 382. † Corrupti morbo gallico *Ib. in schol. p.* 384.

h ☞ Tot diuersis & tam delicatis cibis vtuntur, qui in sua domo sobrii, in Monasterium gulosi. *Hugo de Folio MS.*

i † Splendida conuiuia *Erasm to* 2 *Cent.* 3. *Adag.* 1. *p.* 830.

k † Franciscani porci. *Ambros Calepinus in verbo Leuchophantus.*

l † Vt porci in latibulis ventri & peni seruiunt. *Io. Cuspin. in Henric* 2 *p.* 409.

m † Est otii gepus quoddam. *Erasm to* 4 *p.* 463.

n † Sacrifici ac Moniales otio somnoque dediti. *Lau. Lemnius, l.* 2. *de occultis, c.* 51. *p.* 277

o *Lib* 1. *de tot. dominei Manuscript.* 1 § 2.

p † Eorum ignauia historiæ intercidunt Naturæ miraculis. *Io. Auent. Annal. Boior. l.* 4 *p.* 312.

they

they agree like Cat and Dogge, either *amongst themselues, or towards others. I would to* q *God this were not too true, and that there were any Monasterie free from this infection. Peace* (as r *Arioſto* ſaith) *may be written and painted in their Cloyſters and Walles: but doubtleſſe it is not practized in their lines and conuerſations.*

8. Their *Pride* is ſomewhat ſ *Luciſer*-like; it cannot well goe higher: they are called *Minorites* ſome of them; but they may be all called *Maiorites.*

9. Their *wandring vp and downe.* They can neither truly containe (for as I ſhewed you, their t Cloyſters are but ſo many baudy houſes) nor are *their Cloyſters able to containe them; they muſt be running vp and downe with little Pictures or Tablets of the* u *Apoſtles, which the ſimple people are made to kiſſe, and giue them money.* *Polydor Virgil* in the place quoted in the Margent, hath ſo liuely repreſented this fault vnto our conſiderations, that I am in a manner conſtrained to referre you to his learned Writings, that deſire to be better informed hereabouts.

10. Their *begging.* They x *begge, that are fitter to giue; and liue idly, that* y *are fitter to be ſet aworke.* Doth any man deny this? It ſhall be prooued, *Monkes: aſwell as other men, muſt liue by the ſweat of their* z *browes, and* a *labour of their hands.* b *Not to worke, if a man can, and haue an able body, is to ſteale.* But you will ſay, perhaps, this precept is not generall, it concernes not Monkes. Yes; *Monkes, aſwell as other men.* c *Guil. de S. Amore* hath inferred this doctrine throughout all his booke, againſt the begging Friers: but his booke againſt beggers, muſt be enforced it d ſelfe to begge, or elſe it is neuer like to ſee light, for ought that I know. I reade of many Monkes that were Fiſhers, and relieued themſelues and others by that honeſt Trade: and I can tell you alſo of one that was a c *Smith, and exerciſed the Trade in his Monaſterie:* belike it was hee that

made

q † Vtinam non eſſet veriſſimum nullum adhuc reperiri quod non eſſet inteſtinis, odiis ac impiis infectum. *Eraſm. p. 488.*

r † Non v' habita pui fuor qu' in iſcritto *Lud. Arioſto Cant. 14 p. 67.*

ſ † Non poteſt ſuperbia eorum operari quam cum ſuperbia Luciferi qui voluit fieri altiſſimus. *Barti. Caſſan. Catal. gloriæ mundi 4 parte conſiderat. 29. §. Sed cum ſint Minores.*

t † Clauſtra Monachorum proſtibula meretricum *Laur. Schraderus in Monum. Ital. p. 235.*

u † Ad hæc Sanctorum reliquias vel Apoſtolicas Tabellas, offerentibus oſculandas porrigunt, &c. *Polyd. Virgil. l. 7. c. 7.*

x † Poſcunt ſtipem quam decet magis dare. *Vines in Aug. l. 3. c. 25.*

y † Monachi debent operari. *Nota Marg. in Bibl. Tp. col. 727.*

z † Omnibus impoſitum vt ſudore vultus acquirant neceſſaria. *Vatab. in Prouerb. c. 16. vſ. 17.*

a † In eos qui non laborant manibus. *Id nota Marg. in c. 3. ad Theſſal.*

b Monachus qui non operatur latroni par iudicandus eſt. *Ant. de Dam. l. 9. c. 5. p. 64.* c ☞ Monachi debent vjuere labore manuum ſuarum. *Gu. de Amore.* d *Being all tranſcribed and fitted for the Preſſe.* e ☞ Monachus fabrilem artem exercens. *MS. Dunelm.*

made the Tongs that Saint *Dunstane* vsed, when he tooke the Deuill by the nose: the storie is worth the reading in our old Chronicles, if a man haue so much faith as to beleeue it. But to returne to our begging Friers, which *take the habite of* [a] *poore Monkes vpon them for riches sake; and so* (as one notes very well) *by* [b] *professing themselues poore, they make themselues rich: they haue stately houses, and are called beggers:* Vtinam hoc esset mendicare; *He that should begge with them, should not loose by them*: but of this enough.

a † Ingrediuntur Monasterium ab otium & opes. *Iac. Cuspin. in Austria p.* 602.

b † Profitentur paupertatem vt effugiant paiperiat. *Eras. in Nou. Test. to.* 6 *p* 120.

11. Their pride in *Apparrell* is one of the twelue abuses, noted by *Hugo de Folio*, and he setteth it downe in Folio: yee may beleeue him, for he knew it too well.

12. Their *Courting* is noted by the same Author, who hath taken much paines to reforme them (if it were possible) and to reduce them to their prime-order. It was wont to be said, *A Monke out of his Cell, was like a Fish out of the water.* But in his time, and in all times, a man may find some of these Frogges; not only at *Pharaohs* Court, that is, in the *Palaces of Kings and Princes; but in the Court of Rome, trading with his Holinesse about making and marring of Marriages; about vnlawfull Diuorces and Dispensations*, and I know not what. I will not speake of their *vnnaturalnesse to Parents which they practise*, if they doe not teach; *nor of their children which they doe steale*: I haue shewed you an expresse Statute of our Vniuersitie of Oxford against it: these bee *supernumerarious* faults; but to conclude, there is no sinne but they haue a tincture of it, and yet like counterfeits, they would be *like God; without sinne as he is, know all things as he doth, are in all places*; they are *P. Rebuffus* words, some of them too sharpe to be Englished, and ioyned with a little prophaneneſſe, to my seeming, which may well become a Popish Writer.

The beginning of the Statute MS. Vncinis pomorum pueros ad religionem vestram attrahitis.

c † Monachi in tribus Deo similes vbique; 1. aliquando in lupanari; 2. omnia sciunt vagando; 3 non peccando. *P. Rebuffus in Concordatorum, p.* 214.

Of Miracles.

I Had here thought to haue concluded: but that a fit and iuſt occaſion is giuen me, by a late accident that fell out here in Oxford, to ſpeake ſomewhat, although not much of this point, of Miracles: the patration of them is made a ſpeciall note of their Church in diuers bookes, that were lately ſcattered in the night about our Colledges and Halles, and in the Cities and fields (bookes that we haue heard of long ſince, whereof ſome of them are throughly refuted) becauſe I ſay, the euill one that hath ſowed theſe Tares amongſt our good Wheate, while the good Houſeholder ſlept (as his manner is) confides belikes in his cauſe, and triumphs vpon this point more then any other. I will therefore take ſo much paines, as to inſiſt vpon this point a little.

I will not take vpon mee to anſwer all, it needeth not; let one or two ſerue for all the reſt. The Author of my *Lord of Londons ſuppoſed Legacie*, makes this his ſixth motiue: *That true Miracles haue been wrought for proofe of the Catholike religion; but not any for Proteſtancy; and hee reckons vp diuers moſt ſtupendious Miracles in the primitiue Age, and later times; in this World* and the New, I meane, both the Indies: and he concludeth with this Epiphonema; Pag. 75. *O miſery and feeblenes of Nouelisme in doctrine, which is forced (through it owne pouertie) to ſuſtentate and ſupport it ſelfe for the time, by maintaining aſſertions, repugnant to the prouidence and charitie of God towards Man, and to all light of naturall reaſon.* So that we muſt (as my Lord of London did, if they could tell the time when) *beleeue that doctrine which is accompanied with ſo many true and celebrious Miracles wrought by God alone, without any ſecondary humane meanes whatſoeuer.* Maſter *Io. Brereley* hath likewiſe in his of *S. Aug. religion* ſpent his 18. *Chapter*, and all his Sections vpon this matter: ſo that now the matter is made cocksure. Againſt all which, is brought by him and his fellow *Musket, whoſoeuer ſhall oppoſe his owne bare vnwarranted*

deniall,

deniall, we leaue (saith hee) *that man as much more worthy of contempt, then farther reply.* But stay, now you Master *Musket* haue spent all your powder; or if you did shoote bullets, you haue wounded or killed none but your owne men (as may appeare.) Not to speake of the Auctour vpon the *vnperfect worke vpon Mathew*, very ancient (although not *Chrysostomes*) whose words are so plaine for vs, both in the affirmatiue, that there is no note, note-worthy, or proofe of the true Church, *nisi tantummodo per Scripturas*: spoken more then once, or twice in the same place; and in the negatiue, that miracles may proue a false Church, and be done by Heretickes, which your *Inquisitors* haue purged out of the Auctour: That miracles, stupendious miracles, such as your Historians doe swarme with, namely, *Antoninus, Aido, Saxo Grammaticus, Sigebertus, Phreculphus, Nauclerus, Marianus, Vrspergensis, Ammonius, Turpinus, Guaguinus, and all your old Annalists*: aske your owne *Bodin*, and he will tell you so much: *they were done and not done, made or rather feined by helpe of Deuils, or of the black Art, by your false Prophets, to draw men to superstition, from the reading of Gods word*: Such were those that *Gregory* the seuenth vsed against *Henry* the fourth: *Foure Monkes that at Berne would needes counterfeite the fiue wounds of Christ; your Tablets of the virgin Mary that fell from heauen: or of gallant virgin Mary, either at Reginoburg, or Lisbon, or of Oeting, of your miracles of old of Transubstantiation: or of late within these one hundred yeeres*, whereto with you haue blinded the simple people, and cast a mist before there eies, they are infinite in number, that haue beene wrought by *Xauier* and his fellow cheaters, and so shall those bee *that Antichrist shall bring to passe in the latter end of the world*, to the seducing of the very elect of God (if it were possible)

† *In illud Matthæi, Tunc qui sunt in Iudæa fugiant in montes.*

See my booke of Corruptions.

† *Io. Bodinus method. hist. p. 96.* Talibus nugis referti sunt *Antonini. Aidonis. &c.*—ac veterum Annalium libri—portentis ac miraculis referti.

† Facta) et infecta narrant, *Krantzius Wandalia. l. 14. c. 17.*

† Miracula ficitia et reuelationes. *Io. Auent. l. 5. p. 438.*

Miracula Cacodæmonum. *Io. Iac. Weckerus de secretis. l. 1. c. 5 p. 36.*

☞ De miraculis Sanctorum Arte magica. *Bac. MS. p. 13.*

† Pseudo-Prophetæ miraculis abducens—miraculis tentat fidem nostram Deus. *Vas. in Deut. c. 13*

† *Contra Henr. 4. pro Greg. 7. apud Zuing. p. 1542.* Quatuor monachorum hist. stigmata Christi simulantium, *vide apud Wierum de præstigi. dæmonum. Zuing. p. 1446.* † Virginis *Mariæ* tabula de cælo delapsa. *Blondus Decade 1. l. 6. in Chron. apud Zuing. p. 4167.* † Ad Mariam formosam Reginoburgi concursus ob miracula. *Seb. Francus in Zuin. p. 4163.* Miracula in Transubstantiatione, non sunt ab omni dolo malo vel præstigiis libera. *Ant. de Dom. l. 5. c. 6. p. 265.* ☞ Infinita miracula tempore Antichristi. *Bacon MS p. 218. MS. 9. p. 101. Bas. MS. p. 515.*

and therefore I cannot be perſwaded, that there are any true miracles wrought amongſt you: they were needefull in the infancy, but not in the groweth of the Church and aske not mee but S. *Auſtine* a reaſon, why miracles doe now ceaſe in theſe times of the Goſpell; or rather your owne *Geo: Venetus* (to come neerer home) and they will bee able well to enforme you in this point: and therefore *ring your belles, preach your miracles*, and make no ſmall gaine of them before the ſimple people or poore *Indians*. Let your men vrge them, and preſſe them, and make their ſtation in them, taking them vp of truſt one from the other, *as Bede from S. Gregory, and S. Gregory from others*. I am fully reſolued by your owne men, *that miracles without faith can neuer be effectuall*: but true faith without miracles, may bee acceptable both to God and men, as I haue formerly ſhewed.

† Quare miracula non fiant. *Geo. Ven. Probl. To. 4. § 3. Probl. 164.*

☞ Miracula ſimulant campanas pulſant Prædicationibus extollunt fiunt à malis preſertim in Aduentu Antichriſti. *Gu. de S. Amor.*

☞ Alii aliis narrant. *Dunelm. MS. p. 110.*

† Miracula non proſunt ſine fide. *Perſo. 2. To. p. 55.*

As concerning Maſter *Brerelies* fond obiection, becauſe I perceiue by the caſting away of his bookes, that hee is weary, or aſhamed of them; and is now caſting about, how he may frame a conuenient anſwer (though it bee but in ſhew) to him that wrote againſt him, I will not trouble his patience at this time, but ſtay till hee reioyne, and then I doe binde my ſelfe by promiſe, to ioyne iſſue with him, and to anſwer whatſoeuer hee ſhall obiect; either about miracles, or any thing elſe, that ſhall concerne the ſubſtance of our religion. Whilſt hee vrgeth Proteſtants and Papiſts, I will aſſure him that I will vrge none but Papiſts, and eſpecially thoſe that are marked with a black *Theca* in their *Indices expurgatorij*.

And for a concluſion to all: ſeeing they vrge vs ſo farre vpon the point of miracles, I will commend theſe few miracles that follow to their moſt Chriſtian conſideration. If they proue not miracles, yet I beleeue, they will proue miraculous and ſtupendious actions, and ſuch as doe note forth vnto vs the great prouidence of God, in preſeruing his little flocke, his true Church, amidſt the furie, and fierie aſſaults of his and their great enemies, beyond the degree of admirations.

First,

First, when the deluge of superstition had wel-nigh ouerwhelmed the arke of the Church, when that *abomination of desolation*, foretold by *Daniel*, and forespoken by S. *Paul, began to sit in the Church, and to exalt himselfe against God, or all that is called God*: God had his *Waldo* in *France*, and *Wickleph* here in *England*, and *Hus* a little after in *Bohemia*, that did preserue the truth of religion intire and vncorrupted, and themselues (except *Iohn Hus*) vntoucht and vnhurt: being but a handfull of men, against so many and potent Aduersaries.

Secondly, how their followers beeing persecuted with bell, booke, and candle, with fire, and sword, multiplied whilst they groaned, like the Children of *Israel* vnder *Pharaoh* into thousands, and stood out against the *Pope* and his *Croisadoes*, and some of them to this present day, in the *Connalles* remaine, that neuer yet bowed the knees to *Baal*, nor receiued the marke of the Beast in their fore-heads.

Thirdly, that blinde *Ziska*, and his poore *Thaborits*, should conquer three hosts of the *Pontificians*, that were thought to be inuincible, and to haue beene an armie sufficient, to haue encountred the great *Turke*, and to haue beaten him out of all *Natolia*. Cochlæus.

Fourthly, that the slaughtering and murdering of men and women in their bloody vnholy *Inquisition*, hath bene a speciall cause of the encrease of the Church, and the conuersion of diuers *Sauls* into *Pauls*, which of bloody *Inquisitors*, became afterwards patient *Martyrs*, to the astonishment of most men, who wondered not a little; that so many of both sexes, especially of the simpler sort, should lay down their liues so readily, for the testimony of the Gospel: it made them (as I say) wonder, what that religion should bee.

Fiftly, their *Inquisition* of bookes aswell as of men, the especiall Ramme found out in the *Councell of Trent*, by the instigation of the Diuell, as the chiefe meanes to establish their new and vnheard of religion; partly by prohibiting of whole bookes, partly by purging of some Tracts in some

bookes, hath proued (beeing diſcouered vnto vs by the finger of God) the chiefeſt inſtrument of Gods glory, whereby ſo many witneſſes of the truth are knowne now vnto vs; to ſpeake wholly, and often, and earneſtly, for the reformation which was made by *Luther* in theſe parts, (though it were before knowne in other parts of the world) eſpecially in *Bohemia*, that *Luther* himſelfe wiſhed both for doctrine and diſcipline, his might bee the ſame *per omnia*: I ſay in all this, men purpoſed, but God diſpoſed of all, for the ſingular good of his Church.

Sixtly and laſtly, what ſhall I ſpeake of the more then miraculous preſeruation of the late Queene, and our late King, and of both King, Queene, Prince, and State, from infinite and eminent dangers, both from fire and water? in the *Spaniſh* inuaſion from water, in the Gunpowder treaſon from fire: God make vs euer more and more thankfull, for theſe our more then miraculous deliuerances, and ſo I end both the whole booke, and my anſwer to *Musket* and his companions about miracles. *Deo ſoli ſit gloria.*

The Concluſion of the whole Booke, with certaine needfull Aduertiſements to the Christian Reader, for the better vnderſtanding of the ſame.

CHriſtian *Reader*, whether *Proteſtant* or *Papiſt*, it mattreth not, and whether you reade & approue it, or reade and refuſe it, it is all one: there belongs ſubſcription to the one, and a full demonſtration of mine errours to the other: and then as I haue ready thankes for the one; ſo I haue as ready my *peccani* for the other. In the meane time, now I haue put a full period to my booke, and eaſed both my ſelfe, and thee, of much faſtidiouſneſſe in reading, I thinke it fit to ſay ſome-

thing, and not much, for the clearing of my intentions, and your vnderstandings.

First, for the testimonies cited, and recited in this booke, they are taken partly out of bookes printed, partly out of bookes vnprinted. Secondly, the bookes printed are partly (and for the greatest part) of bookes purged; partly out of bookes vnpurged, whereof there be but very few: and whether purged, or vnpurged, the Authors all of them are putatiue, and supposed Papists, bred and brought vp in the bosome of the Catholique Romane Church: though they belong vnto the Catholique Church, as shall bee farther shewed in my *Alphabet of Authors*, and Prints in the latter end of the booke. Of these Authors that are vnpurged, I haue been very sparing, when I could haue brought whole squadrons of *Popish Writers* that doe warre on our side, and fight vnder our colours. I haue singled out but three amongst the rest: the first is *Geo. Wicelius*: the second, the *Author of the Councell of Trent*; the third and last is, *Ant. de Dominis*, all which I alleage the more willingly, because all these three were either peace-makers, or reformers of those Additaments, or superadditaments, that time or ignorance, or that guilt one hath brought in step by step into the Church of Rome: which was vnquestionably the Church of God, and its faith praised throughout all Nations, and is at this present time, a kind of putrid member of the same. The first of these is *Geo. Wicelius*, a famous preacher in his time of *Mentz*, who was a true peace-maker: the first after *Martin Luther*, whose Motto was, *Beati Pacifici*: and yet a sore enemie to him, and all Sectaries, *habemus confitentem reum*. If *Luther* had not, hee and his accomplices would haue reformed the Church in a peaceable manner, and in a lawfull Councell; and not otherwise in most things differenced, or controuerted betweene vs and the Papists. He first banisheth the Schoolemen, and their nicities, and foole-questions, thinking them to be the only troublers of the State, and quiet of the Church.

Pietro Soaue.

2. Secondly, in place of them, hee bringeth in the Scripture,

Scripture, which he placeth in her Throne, as the Queene and Mistresse of all other subordinate testimonies, giuing her the precedencie both in, and out of Councell, and making her, and her onely the supreme Iudge of all Controuersies.

3. He admits of no Traditions doctrinall, but such as are well warranted by the Word of God: Ceremonials he alloweth vpon the selfe-same conditions that wee doe; if they be not too gaudy, or too many, significatiue and mysterious, and well expounded to the people; for the ornament, not of the essence of the Church, without putting any trust or confidence in them, a fault too common in those dayes, and noted by *Cassander* his Scholler many dayes and yeares after, and as yet vnreformed in their Romane Church.

4. He is peremptorie for the Translation of the Bible into the vulgar Languages of each Country, for singing of Psalmes and Hymmes in a knowne tongue, and for Catechizing of the people.

5. He inuayeth against their numberlesse Feasts, abused Vigils, and imposed Fasts; the rigour of the one, and the number of the others, he thought fit to be abated, and in stead thereof, that Sermons should be brought into the Church (if need were) two a day.

6. For their Sermons, he would not haue them to be of a tale of a tub, or out of lying Legends, the principall fault of those times, but out of the pure Word of God.

7. He flatly contradicteth their adoration of Images.

8. Their inuocation of Saints.

9. He speaketh against their confidence of Purgatorie, their questuarie ostentation of Reliques, gainefull Funerals, and Dirges; and wisheth, that the largenesse of the Popes Indulgences were contracted, and the Treasure of the Church better imployed.

10. Farther, he saith, that their holy Masse is both often, and many wayes abused, that it hath *de decorosos abusus*,

is

is shamefully abused by their priuate Altars, and priuate Masses; too much by themselues vpon hope of gaine, too little with the people administred. Hee inueyeth against their murmurings and whisperings in their Liturgies, and wisheth their halfe-Communions had either not been taken away; or being taken away, were restored againe in a Councell by publike authoritie, and not otherwise.

11. He would haue a Councell called for reformation of the Church, in it Head and members: but his request is the same with the Lutherans in the Councell of Trent, that the Emperour should assemble it, the Word of God preside in it, and that it should be called in *Idonea Ciuitate* in a fit place, and the Pope to haue notice of it.

12. Priests Marriage, though he like not well (as preferring single life of Priests before it:) yet he knoweth no Canon of the Church, or tye of Vowes, to restraine them from marriage, warrantable enough by the Word of God, and practise of some Churches: but howsoeuer, he vtterly disauoweth their Concubinarie Priests, their notorious Adulteries, Incests, and Fornications, especially of the younger sort: yea, hee is of the mind, that Priests Wiues and Children, should haue some competencie of meanes allowed them for their liuelood and maintenance.

13. What shall I say of their Clergie? Is not hee zealous for a Reformation, that spent his spirits almost and time wholly in vrging it, both in Pope, Cardinals, Bishops, Priests, and Monkes, offendors more or lesse, in what kind, and of what sort soeuer? The number of idle Monkes he would haue abated and reduced to their primitiue orders, the Priests not to liue at so high a rate, the Bishops and Cardinals to their office and functions, to assist the Pope in doing good, and preaching the Gospell or visiting the sick, or surueying their Dioceses. Lastly, the Pope (to whom he, poore *Wicclius*, deceiued by a counterfeite Epistle of *Anacletus*, erring the errour of the Pontifician, by misinterpreting the words of our Sauiour, *Thou art Peter*, giueth a kind of Supremacie, but not in that latitude that now it is

taken) hee summoneth to appeare before the Tribunall Seate of God, if he did not his best, to reforme the corruptions of the Clergy in generall, not exempting his Holines, as some flatterers and pick-thankes did, and the foule abuses of the Court of Rome, which were spread abroad throughout all the World in bookes printed, to the shame of that See, and iust reproofe of his Holinesse; and hee did verily thinke in his conscience, that if they did not the sooner begin to reforme the Sectaries, by *Colloquies*, or Councels, not by fire and sword; ere long be they would loose all Germanie, that began then to dance after *Martins Luthers* Pipe, and greedily to imbrace his doctrine, for the very filthinesse and abominable, or innominable sinnes of their Clergie.

14. Lastly, what shall I speake of their Holy water, *qua nihil immundius*, that was vnholy, their Thurification, that was to be reiected, because the sent thereof was not pleasing in Gods nostrils, abuse of Confession, Baptisme, Excommunication, which were too too much abused? You see our *Wicelius* was a true reformer of the Church, a moderate Papist at the least, and no dissembler of the faults of his age, & of the Church: doubtles in time he might (if he had not bin too much awed by their great ones, to whom as became a peaceable man he shewed all manner of outward obedience,) I say, he might haue prooued an other *Martin Luther*, though moued with a cleane cõtrary spirit, so powerfull is the Spirit of God, to change our purposes, and alter our nature when, and as it pleaseth the Diuine prouidence. Concerning, *Ant. de Dom.* I know not well what to say: but to cry out *Digitus Dei*; God had a finger in disposing of his comming ouer, and suffering him to fall, that other might rise, and to write so directly against the Church of Rome (as to my seeming for the most points, no man hath done better,) though himselfe were neuer in the right, hauing a good head, but a corrupt and equiuocating heart from the beginning, which well became him that was tutored by, and brought vp vnder the Iesuites. Now, albeit his

conuerſion were moſt fained, and his Apoſtacie moſt certaine and true, whatſoeuer he propoſed to himſelfe (the heart is a Cloſet, wherein none may enter but God,) God ſo diſpoſed of both for his glorie, that his perſon ſhould relapſe from our Religion, and himſelfe returne with the Dog to his old vomit, and his elegant and ſubſtantiall bookes (though they be mute) ſhould ſpeake and proclaime to all the World, the vnauoideable truth of our Religion, now publikely profeſſed and eſtabliſhed in the Church of England. Thus doth the diuine prouidence bring light out of darkneſſe, and make good effects ſpring from the roote of euill cauſes; as better ſhall appeare when we come to giue you my obſeruations about the bookes that are purged. I will onely touch vpon the Author of the Hiſtorie of the Councell of Trent, whom (becauſe *Ant. de Dominis*, whom I cannot call *Ant. de Domino*, becauſe hee ſerued more Maſters, called *Pietro Soare*) I will alſo call him by that name, doth ſo farre ſhew to euery one-eyed Reader, that the Councell of Trent, though it were called againſt, and condemned *Martin Luther*, and his Religion; yet if the Councell had been free, and their voyces deciſiue without the Pope (though the Italian Biſhops were three to one in number) and there had been no foule play in calculating the voyces, ſtill I ſay, leauing the Clokebag behind, the Councell of Trent might haue turned *Lutheran*, and ſate at Witenberge, aſwell as there, for their propoſitions and reaſons, which (as D. *Stapleton* ſaith) may be fallible and deceitfull; but the concluſion is, that which they did, and we muſt look after, if we will ſuffer our ſelues to be hoodwinckt, and as very fooles as they; I am not ignorant, that there be ſome in the world moderate Papiſts, that haue taken as iuſt, and as great exception, as we doe, or can, vnto the Councell of Trent; and I would not haue the Chriſtian Reader ignorant of this, that I haue intreated of this largely in another ſet Treatiſe, which, if it ſhall be thought worthy by the Church of England (to whom I doe yeeld, and owe all ſubmiſſion) may haue the happineſſe with ſome

See l' Examen Pacifique. Que le Concile n' eſt pas legitime. Chap. 4.

other Treatises of mine to see the light. Of the bookes printed vnpurged, so much by way of caueat: for the printed purged Copies, take gentle Reader, these few notes into thy Christian consideration.

1. That I propose not to my selfe any exact handling of the Controuersies questioned betweene vs and the Papists, *per viam Thomæ* (as they say) by way of opposition, or obiections and answeres out of Scripture, Councels, Fathers, middled aged, first aged, and all aged Writers before *Martin Luther*: my weake and wearied legges at this time will not suffer me to expatiate so farre; (yet my studies I confesse, and naturall disposition to rip vp, and vnfold the controuersies, and vnriuit them out of the secrets of true Antiquitie, driue that way) my purpose is (if God will) to giue you a taste onely of that fruit, which may be expected out of their sundry *Indices Expurgatorij*, if they be well and narrowly sought after, and looked into. I haue but seuen or eight of them; some that fell into my hands by casualty, at the surprizall of the Towne of Cadiz; others, by the prouidence of God, and great care and industrie of the Founder of our great Librarie, Sir *Thom. Bodley*, the *Ptolomey* of our Ages, and wonderfull preseruer of bookes. I haue by my selfe and my friends, amassed and shouelled together some thirtie Quire of Paper of Catholike restitutions, and restored some one or two hundred seuerall Authors, and out of them I haue gathered this small Introduction, or Manuduction vnto Diuinitie, sorted according vnto the especiall Articles of Religion, controuerted at this day betweene vs and the Papists, deliuered in as plaine and familiar manner, as I could possibly deuise, for the capacitie of the vulgar Protestant or Papist.

2. I haue not taken all that may be taken, or gathered out of the Articles, that the booke might not rise to too great a bulke. I haue neither collected all that is contained in the seuerall *Indices*, but a third or fourth part only; nor all that is contained in my said collections, but the most pertinent and proper places.

3. Neither

3. Neither is it to be vnderstood, that all that are recorded by them for Papists, are indeed Papists, but supposed ones, as *Lætinus, Lemnius, Io. Spondanus, &c.* whose testimonies are sparingly miscited by mee, in following the common errour of the Pontificians, which reckon them in the second Classis of Authors prohibited, which is the note of Papists bookes forbidden: but whether they be, or bee not, the question is prooued without their testimonies, which you may take, or follow at pleasure.

4. By those Authors that are vnquestionably theirs, by them expunged, by me vsed, it appeareth euidently, that the Church of Rome in point of Doctrine, had need of reformation, when they did so often, and so many of them call for it, before *Martin Luther*, pressing and expressing it in their learned Writings, which were printed at *Rome, Venice, Madrill, Paris*, and other Popish places.

P. de Alliaco Cameracensis de reformatione Ecclesiæ, MS. *two copies and printed. Bas.* 155. Gentiani Heruetia oratio de reparanda Ecclesiasticorum disciplina *Brixiæ* 1563. De Squaloribus Ecclesiæ sine nomine Authoris *Bas.* 1551. *and others.* Picus Mirandulaes *Oration to* Leo *the tenth, and sundry others* in fasciculo rerum expetendarum.

5. That their bookes were many of them examined, before they came vnto the Presse, and accordingly corrected in many places, and afterwards printed *permissu superiorum*, with these very notes which wee present vnto you.

If we might haue been so happy as to haue seene their bookes in written hand, before they came to the Inquisitors hands, and were printed, what innumerable testimonies should we haue had?

6. *These Aduersaries of ours, and Writers of theirs, who write and speake many things in our behalfe, forced by truth, not inuited by charitie, though their authoritie of it selfe were of small account; yet they are to be esteemed, and good reckoning is to be made of them, when they speake in fauour of vs, because their owne consciences freely, and vnconstedly, induce them in such matters of weight, to depose against themselues, and against the oath of their owne confederacie, and so rest condemned by their owne Records, and guiltie of errour in themselues, and iniquitie against God.* I. N. in his Preface to his learned Workes, could any man if he had been hired, haue spoken more properly, and pertinently to our purpose? I commend his iudgement, and shall like it the better whilest I know him: knowne him I haue, and ere long we shall be better acquainted.

7. The testimonie of these Writers by mee alleaged,

which vncoacted, and forced by truth, doe pleade for our Religion, are pertinent and to the purpose: for else what need had you to raze the Records, and as it were, to embezell their Writings?

8. To say (as some doe) that our Mother the Church may correct her disobedient children, and reduce them into the right way of truth, when they reclaime, or swarue from the truth, may, perhaps, be true, prouided, that it bee knowne which is the true Church: secondly, that it haue a certaine infallible and inerrable rule, whereby all doctrine must be squared: and lastly, that the Author bee sent for by himselfe, or his friends, his errour shewed, and reasons conuicted. But for the first, you haue no Church; if you haue, lay the Pope aside, whom you would faine make your inerrable Dictator, and tell me where it is, and who it is, and wee shall haue some hope of agreement in this point. Secondly, as you haue no Church, so you haue no certaine Rule to proceed by, your doctrine is yet to seek, & your Religion to be made, except transubstantiation, your doctrine against Priests Marriage, & some few points more, that are in some sort, in some Councels concluded; shew all points of your doctrine, your additaments, determined before the Councel of Trent, & you shal haue them for me. As for the Councell of Trents determination, it neither maketh our religion schismatical, or heretical; nor yours truly Catholike and Orthodoxe. Lastly, that which you practise vpon your owne Writers by way of expurgatiõ, is not done with their priritie, but altogether against their wils and consents.

See the Examen. Pacifique, alias, *the Catholike Moderator Chap.* 1. Que les Catholiques & Huguenots s' accordent tellement en doctrine, qu' ils sont de mesme foy & Religion. *& Cap.* 6.

9. It will not auaile the Papists to say, that they purge not the words of the Text in any Romish-Catholike Author, but some scattred Annotations in the Margent or *Indices* of some Writers. I reply, that the *Indices* and *Margents* speake nothing different from the text, and whether the Text be not thorowly expunged, and some whole sentences, pages, yea, sixtie in follio together blotted out; I referre my selfe to any indifferent Popish Arbiter, to arbitrate and sentence this controuersie betweene vs: for being reduced

duced vnto a Controuerſie of fact, *euery Lay Gentleman, if his eyes be matches, becommeth a fit Iudge of theſe Controuerſies*; your owne *Smith* truly ſaith it, and I beleeue it. But you cry out ſtill, Shew vs the bookes printed accordingly, as *Auentinus*, *Cranzius*, *Ferus*, *Eſpencæus*, or *Stella*? Let me ſee whether the ſentences you ſpeake of, or thoſe that you haue produced in this very booke, be omitted or no? I anſwere: This obiection hath a good varniſh or glaſſe ſet vpon it; but glaſſe is brittle, and varniſh will not long hold: to ſay the truth, your men ſpeak they know not what in defence of their *Indices*; you haue their toungs, and they haue your eares to pawne, and which is more, your ſoules and conſciences. What you heare your ſpirituall Gouernours ſay, you beleeue aſſuredly: what ſo you beleeue, you are ready to depoſe (if need be) againſt your conſciences. For example: If one of your ſpirituall fathers ſhould tell you, that the houſe at the Blacke-Friers fell vpon a *Puritane Preacher* and his Pſalming Auditorie, to bring Gods Iudgements vpon them, would you not beleeue him? Doubtleſſe he is a Ieſuite, *ergo*, impeccable, or a Father of the *Societie*, and therfore to be beleeued, chiefely *in ordine ad Deum*. Or what if another of the ſame *Societie* ſhould bring you a booke of my *Lord of Londons Legacy*, (a Legacy without a Will; or a Will, but never prooued) how gladly would you reade and receiue, hugge and embrace it, as the words of a dying *Saul*, ſo lately, ſo miraculouſly conuerted to the Romane Faith? Yet *Preſton*, that is ſaid to be his conuerter, denieth it, & ſaith plainly in *Peters* word, but with more truth, *I know not the man*: his eldeſt ſon that was with him, & his Chaplains & ſeruants that were about him, know no ſuch things. Let other mē coniecture what they will of this rumour, if I might freely deliuer vnto you my conceite, this falſe report was hatched firſt in the *Spaniſh Embaſſadours* houſe, by him is was rumoured abroad beyond the Seas, and by him and his it was bruted here in *England*: I haue my reaſons to thinke it and thinke it againe; for that about the ſame time, there was a booke either

They are credent to the moſt ignorant and vnlearned perſons. R. S. in his Preface to the Reader, and are decided with more facilitie, Ib.

The houſe was ſaide to be in S. Andrewes; the Preacher, a Puritane: this I ſpeake from one Maſter Rainſden of Lincolne Colledge, who heard it from the Honourable Sir Iſaac Wake, Embaſſadour for his Maieſtie in Venice, who had a booke preſented him in France of this argument.

The bookes were sold right ouer against his Lodgings.

either going to the presse, or newly printed; wherein it was auouched, that his most sacred and pious Maiestie, was deposed by the *Puritanes*: But I do but lightly passe ouer this, as beeing a matter of State, wherein it is not fit for Ministers to enterdeale, I willingly forbeare: But this story that followeth I cannot choose but relate it; it lyeth aspersions on the late King, scandalizeth the State, pardon my iust indignation, and true zeale, that prickes me forward, and maketh me for the good of the Kingdome and State, to venture a chiding. Thus then it is, there is one D.B. Cleremond, that hath made bold, more bold then wise, to make a most lewde, and spightfull Commentarie vpon his Maiesties Lawes, and Proclamations against Recusants, vpon occasion of that about the powder Traitours: hee is bold, not to deny the fact (for then he must haue renounced his eyes, or discredited the generall report, that marched vncontrouled through out all the world:) but hee doth as bad or rather worse, he saith he hath heard it from credible men, of good iudgement, as well Protestants as Papists, *that this was but a trick of State, to lay it vpon the Romane Catholiques, when they that had a hand in the penning of the Proclamation, were the chiefe Authours and contrivers of this Conspiracie, y que fue de sus acostumbrados ardides de estado para fundar (con color de iustitia) la persecution que querian renouar: and that it was one of their old trickes of State, to lay a foundation of a persecution of the Romane Catholiques, that was intended shortly to follow after, and to shadow it vnder pretences of seeming iustice.* Was the like spightfull man euer heard, to vomite and belch out these wordes, against our late King, & State, so dangerously vntrue, so deuilishly inuented, and vented abroad in diuers languages? And these wordes fell not from his penne by misaduenture; for in an other place of this infernall booke, being occasioned againe to speake of the powder Treason, though he grant that *there were eight or six Knights, more or lesse, very boyes or youthes, that had a finger in the Powder Treason, being drawne into this hellish plot, by the cunning*

Vbndo y leyes del Rey Iacobo contra la fe Catholica y aduertentias al lector para laa veriguacion e intelligencia d-ste caso para el mismo Rey y para todo.

Coniuration dela Poluora Ay graues indicios, yes opinion muy recebida aun entre Protestantes, que tambien los autores y trac adores desta Conturasion, fueron delos, que entreuinieron en esto vandos, *D. B. Cleremond f. 4.*

Huuo les annos passados vna conjuracion de seys o ocho caualleros mosos poco mas o

per-

perſwaſions of the Proteſtants themſelues as the report goeth, this is the moſt that can be ſaide againſt them. But admit it be ſo as our Aduerſaries would haue it: although (as I haue ſaide before) it is voyced publiquely by many, and thoſe moſt graue and ſubſtantall perſons to the contrary, that all was but a politique inuention of the State, and a ſnare to intrap them ſilly ſoules, whereby it may appeare, that thoſe which ſhould haue put this treaſon in execution, were the Authors and plotters of it. Here are the ſame words twice repeated: note them well, and call to minde that if this Treaſon, which God did miraculouſly preuent and confound, had (*quod abſit*) taken effect, it ſhould haue beene bruted and rumored abroad, that this had bene the fact of the *Puritants*, to ſet the *Puritants* and the *Proteſtants* together by the eares, and whilſt they had beene ſheathing their ſwordes one in anothers bowels, the *Spaniards* might haue come in and cut all their throates. Heere hence I draw a double obſeruaaion, one of the wily *Spaniard*, who knowing that his Maieſtie, and the State, was iuſtly incenſed againſt the *Puritants*, caſt all the enuie they can vpon them: the fall of the Houſe in the black Friars, was vpon *Puritants*; the King was, or ſhould haue bene depoſed by the *Puritants*; the powder Treaſon ſhould haue bene wrought and brought to paſſe by *Proteſtant Puritants*. The other obſeruation is this, that there is no report ſo helliſh, diuelliſh, or incredible; but a *Romaniſt*, or *Hiſpaniolized Papiſt*, will ſoone beleeue it if it bee told him *in ordine ad Deum*, or to make the King of *Spaine* their Maſter, Maſter of the Land, in whoſe pay as it were the moſt of them are already, as *Villalpandus* ſaith, congratulating the King of *Spaine*, *for getting more ground of the Engliſh by a Treatie of peace, then his Father could doe by an open warre.* But to draw this relation to an end, is there any true hearted *Papiſt* in this land, that hath but any ſence of religion, or any droppe of Engliſh blood in his

menos los quales in duzidos como es fama por mannana de Algunos de los miſmos Proteſtantes quiſierõ con vno remedio violento del fuego material ataiar el incendio del fuego infernal, que tantos annõs ha abraſada ſu patria. Pero ſea como quieren ſus contrarios, y aun que la boz publica, y muchas y grauiſſimas affirman, que todo fue enredo e inuencion de eſtado (como eſta dicho) digamos que los miſmos executores fueron los Auctores dela coniuration, *D.B. Clerumon d. p. 63.*

Britanniæ populos quos Pater, tutus Rex optums nequiuit ſummis opibus, et ingenti ſæpius inſtructa claſſe, Catholicæ Reipublicæ Imperioque teſtatiſque ſubiicere: Tu ſapientiæ vnius præſidio, Deoque adiutore fretus demulces ac mitigas, *Ep. præfixa. To. 2.* Tu das diligenter operam—(ne Catholica fides in Belgio ac Britannia concidat) vt ſi qua pars eſt vſpiam religionis veræ prolapſa, reſtituatur et ſic vbi ſorte iam diuiſacuerat excitetur. Ib.

body, or any thing of a man in him; that can indure these enormous, diueliſh, and helliſh opprobries and calumnies, that are caſt vpon the King, State, and Religion? And in your vnpartiall iudgements, doth not the Auctour, the late reporter of the powder Treaſon, deſerue to bee beaten all to powder, that neither fearing God, nor men, dares report ſuch infamous lies, that in a ſuperlatiue degree of infamie, touch this State, and then cauſe the booke thus publiſhed, to bee tranſlated into diuers languages. I know you can not but thinke, that your vncatholike religion, doth ſuffer for theſe falſe reports: To come nearer to my purpoſe, you were beſt denie that there be any *Indices expurgatorij*, that ſcarſe medle with the marginall notes, much leſſe with the Text of your owne men? Or if it bee, it is but in præcept only, it is not in practiſe: but for purging and expurging the Fathers, God forbid that any thing ſhould bee ſpoken of your *Indices*, it cannot be ſhewed, it cannot be proued: ſo ſay your ghoſtly Fathers, and ſo say you. But I ſay that each part and member of this accuſation, ſhall bee iuſtified to your faces, to your ſhame.

Traduzidos de Latin en varias Lenguas por el D.B. de Cleremond

Madriti per Fr. Quiroga 158.4. *Index expurgatorius iuſſu Bern. de Sandoual et Roias Arch. Tolet. Madr.* et 1612.

Index lib. expurgand. To. 1. *per Io. Mariam S Palatii. magiſtrum Romæ* 2601.

Index lib Prohibitorum in regno Portugalliæ mandato *Geo. Dalmaad. Oly.* 1581.

Greg. Capuccini. Enchiridion Eccleſiaſticum. Ven. 1588. 8 6.26.

Bibliotheca SS. Patrum. To. 1. Par. 1575. *To. 8. et Par.* 1589. *To. 9. Eadem ex præſcripto Indicis Expurgatorij Romæ vulgati To. 8. Par.* 1609 *et Col. Agr.* 1618. *et* 1622.

Eman. Sa Aphoriſmi. Confeſſariorum. Col. 1609. *et Par.* 1600.

But if they be reprinted, *iuxta mandatum Inquiſitionis Hiſpanicæ, or Romanæ*, then make no doubt but they will keepe touch with you, vnleſſe it be in France, where this kinde of *Inquiſition* was neuer yet fully receiued. See the later *Editions* of the *probable Fathers*, in I know not how many *Tomes*, *Polydor Virgill* of Rome print, *Eman. Sa.* and ſundry other;

but

but if they faile in reprinting them, (they haue no great stomake to it as I haue told you) yet they faile not with the penne, to blot out all the places, that are to bee expunged; and let me see the proudest Scholler amongst you all, that dares keepe a booke vnpurged by them, it is a kinde of Præmunire, losse of bookes, and finable, if it amount not to perpetuall imprisonment. This is plainly manifested, both out of the paine contained in the *Indices*, and out of the bookes themselues that come vnto vs by diuine prouidence; especially from the Colledge of *Cadiz*. After this manner *Did. Stella*, *Io. Ferus*, *Guil. Budæus*, remaine to this day in the publique Library, some whole leaues pasted together, the sentences blotted, and the bookes tormented in a pittifull manner, that it would grieue any mans heart to see them; and this was done by publique Authority, according to the prescript forme of your *Expurgatorie Indices*, the Inquisitors name is either fore scribed, or subscribed, to euery booke. It were a world to see *Krantzius*, and *Auentine*, as they come out of their hands. There are some a priuate persons in *Oxford*, that haue bookes in like sort expunged and sigued with the *Inquisitors* hands. What might the number bee of all those thinke wee, that came out of that Colledge? It is no maruell then if *Massarena* the Bishop, or any other, offered such large summes, for to haue had the bookes againe; they feared belike, that their knauery would come forth, and the mystery bee vnfolded of this worke of darkenesse, which since that time hath lyen

Necessario che quelli a chi é commessa tal cura s' opponghino per zelo del signore par mantenimento della santa fede et de buoni costumi, et opportunamente vegghino a i disordini che dela lettura diessi libri al sicuro nascarebbono. *Fr. Maria Ind. Expurg. Roma. To. 1. 1604.*

Per tanto si commette espressamente, à tutti i Librari di *Roma* et ad ogni altro diche conditione esser so voglia, che hauendo nelle loro Boteghe è studio alcuno de' sudetti libri, debba subito consegnarli al nostro officio, auuerten doli, che oltre la grauissima offesa che saranno à Dio contra facendo, et oltre le censure ecclesiastiche, nello quali incorrerano s' auuerà anco che venghino à notitia nostra si castigeranno seueramente conforme alle pe-

ne' miracciate nei sacri Canoni, nelle regole dell *Indice*. et ne i nostri Editti altre volte publicati in materia de libri. *Fr. Io. maria Bascichellens. S. Palatii Apostolici Mag. manu propria.* a *Didac. Stella in Evang. Lucam. To 1.* esta corregido y emendado conforme al Expurgatorio dela santa Inquisition della Compania de Iesu de Cadiz. *Melchior do Gadea* is purged and hath som sheets pasted. b *Gu. Budæus 1. operum. To. 2. lib de Asse et partibus eius. Bas.* 1559 is throughly purged and remaineth in the publique view of all men in the *Publique Librari*, with some whole sheetes pasted together. VI este libro por mandado de los sennores Inquisidores de *Sevilla*—conforme al Catalogo Expurgatorio general, y anssi se. puede tener y leer. *Sept.* 1585 *Fray. Christoual Deburo.* c *Master Medkirch our Professour of Hebrew hath Car. Molinæus pr. Commerciorum esse iuratum in his hands that passed the censure of Io. Pamelius. subscribed thus, Expunxit ad præscriptum libri Expurgatorii. Iac. Tomæi, anno.* 1555. *Par.* Inter cætera subit malam fortunam Bibliotheca non vulgaris, quæ mihi inpretio, et deliciis: cum illa siuni lucubrationes et vigiliæ longi temporis, quas dum solicitus conor pecunia redmere, nusquam repertus raptor incertum incendione an casu aliquo perierint, mihi non dubium periisse *Ferd. Martin Mascarenhas to de exilio dm gratia Lud.* 1605.

no more secret in corners; but is now knowne, to the body of all Christendome, and herehence by sight of y our bookes thus scored or printed: occasion is giuen to the wiser sort of *Papists*, to thinke it must needes bee a weake and bad cause, that needeth to be supported by weake and bad shifts.

A.C. In his preface answering a Treatise intituled, The Fisher caught in his owne net.

But the last obiection of all is, that the *Fathers* are not purged, no text of the *Fathers* in any *Index*, is purged or expunged: say ye so, what say ye to Saint *Cyrill*, *Eucherius* *In textu deleatur*: the like may bee said of *Greg. Nyssene*. Saint *Iohn Chrysostome*, *Agapetus*, and diuers others, either in their owne workes, or in other mens workes, of great Antiquitie purged, and repurged, and expurged againe. What your purpose is, I know not, I do easyly imagine that it is to no great good of our religion, that you haue fiue times at the least printed seuerall Editions of the *Bibliotheca Sanctorum Patrum*: first printed by *Bigne*, and lately at *Coleyne* with additions of I know not how many volumes, with *Iesuiticall* notes and Annotations, in Greeke and Latine; and so much for this ninth obseruation, which I haue the rather insisted vpon so long, becausе it containeth the marrow and pith of all the reſt.

Cyrill. Par. 1573. p. 272. in fine. lib. 1. c. 1. in Textu deleatur fidei aut gratiam &c.
Eucher Basil. 1531. lib. 1. in Gen. c. 1. nu. 8. p. 10. Iuilio.
In Text. vbi legitur imago dei anima peccatrix esse desinit *Legendum est* Anima peccatrix esse non desinit. *In lib. Aug. Nyssen.* eam vero solùmodo naturam, quæ increata est colere et venerari didicimus *Bib. Pp. Par. 1575. To. 1. Serm. 1. Chrys. Serm. 26. eiusdem lib. fol. 103.*

10. These men that beare witnesse for vs, are no meane Fellowes, abiect Writers, or contemptible persons; but the glory of those dayes, the honour of those times, the great Lampes and Ornaments of their Romish Church, some of them Inquisitors, but grone now vnder the Inquisition themselues; *quis enim custodiat ipsos custodes*: but as I haue elsewhere (and may hereafter more fully) shewed, there is no more certaintie in their censures, then there is assuredneſse in their religion, which is iust none at all. But briefely and orderly, that you may know of what great account they were, at the latter end of this booke, you shall perhaps haue an Alphabeticall Table, that out of their own censures, shall demonstrate this point to the full.

Lastly, you see by these *Indices*, if flesh and blood might haue preuailed, by the secret operation of the Deuill, how

the

the Pontificians would haue taken from vs, and the World, ſo many teſtimonies of *Fathers, middle aged Writers, and of all ſorts*, all at one time, and as it were, blowne them vp like *Fauxes* in the Vaught: but that God is mightier then men, the truth then lyes; by this one act of theirs, and that a diueliſh one. But God hath blowne, as it were, the Powder into their owne faces, filling them with ſhame and confuſion, laying their nakedneſſe open to the eye of the World, inſomuch, that all wel-minded men doe either hiſſe, or laugh at it; ſeeing our Religion reaſonably well confirmed and eſtabliſhed by their owne men. What pittie had it been, that ſo many Noble Writers, and worthy Authors ſhould haue periſhed from vs and them. And thereby any man of the meaneſt capacitie may thence draw forth this concluſion, that God had his Church in the middeſt of Poperie, and ſpeciall men, that in euery age did reclaime and declaime againſt their foule abuſes, both in doctrine and life. Theſe are the knees that neuer bowed to *Baal*, the men that truly ſerued God (though it were in ſecret) which if they had been free to ſpeake their minds, and their minds had been fully knowne to vs, they would moſt willingly haue imbraced our Religion, and made a greater reformation, then that of *Luthers*, and that of the Princes of Germanie, which was by the ſecret Iudgement of God, to be performed *in ore gladij cruentati*, as was long prophecied before. I cloſe vp all with this admonition, that all the materiall places by me cited, and by them expunged or expurged, carry this note † of the Croſſe before them, to ſhew, that the Authors endured the Croſſe for Chriſt, and were perſecuted for righteouſneſſe ſake. *Hildegardis.*

Concerning the Manuſcript Copies by me cited, they are after prooſes, and not many, hauing the figure of a hand ☞ to direct you. Rome was not built vpon a day. I haue cited but a few, and thoſe for the moſt part neglected and trod vnder foote: they are all of them almoſt innominable bookes, but not feigned by me, but written and vrged many yeares agoe, the character and letter will beſt

no more secret in corners; but is now knowne, to the body of all Christendome, and herehence by sight of y our bookes thus scored or printed: occasion is giuen to the wiser sort of *Papists*, to thinke it must needes bee a weake and bad cause, that needeth to be supported by weake and bad shifts.

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Cyrill. Par 1573. p. 172 in fine. lib. 1. c. 2. in Textu deleetur fidei aut gratiam &c

Eucher Basil 1531. lib. 1 in Gen. c 1 nu. 8 p 10 Iuilio. In Text. vbi legitur imago dei anima peccatrix esse desinit Legendum est Anima peccatrix esse non desinit. In lib. Aut Nyssen. eam vero solùmodo naturam, quæ increata est colere et venerari didicimus Bb. Pp. Par. 1575 To. 1. Serm. 1. Chrys. Serm 25. eiusdem 1b. fol. 103.

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ſhew the time, and ſome circumſtances may hereafter better diſcouer vnto vs the Authors: but be they who they will, in many points of doctrine, they are wholly ours. By that time we haue gone ouer all the vnprinted Manuſcript Copies in both Vniuerſities, the famous Librarie of Sir *Robert Cotton*, and other priuate Libraries, is there not great hope of much good to bee done for the publike benefit of the Church? If I had but halfe a dozen of ſuch as I know, that are both willing and able: for pittie let not the Ieſuite vpbraide vs any longer with his *Nemo eos conduxit*, for want of due incouragement and imployment in this ſacred and weightie buſineſſe. Some ſuch matter hath been motioned in Conuocation: Oh, let it not be ſaid, as it was once ſpoken of of our Conuocations and Congregations here in Oxford, that they were cauſe of much euill, becauſe they were *inutiles ſine fructu*, I complaine not for my ſelfe, I thanke God, I haue ſomewhat to liue on, and to pay euery man his owne: but there is ſomewhat elſe to be done, vnleſſe I would bee an Infidell, and deny the Faith of the Church of England, notwithſtanding all their flatteries and falſe promiſes. I haue gotten thoſe ſmall Benefices, that the late Lord Biſhop of Canterbury, and this preſent, with my Lord of Bath and Wels, euer to be remembred by me with all thankefulneſſe, freely, and without ſute or ſeeking, without gift or reward, without cure of ſoules, or charge of men. Let any Prieſt or Ieſuite beyond the Sea, ſhew mee, that their Abbots and Biſhops haue done the like, ſo freely, ſo vnasked, and I will reſigne theſe vp vnto them, which I am not minded yet to doe as my Predeceſſor did, ſhewing one Italian tricke for our learning. And thus taking my leaue, I reſt yours in the Lord, wiſhing the Aduerſaries to anſwere this booke (if they haue a mind to it) κατὰ πόδα, not by ſnatches and catches, as ſome haue done, but punctually and throughly auoyding perſonall calumniations, and truly quoting their authorities in the beginning or end of their bookes.

Poſſ. in Appar. to. 1.

Quin igitur accedis quod tot Angli ſumma um laude faciunt. *Poſſenius Ib.*

Doctor Aſcanius my Predeceſſour in Mongeham in Kent. Thus haue they anſwered my Bellum Papale, *and* Ecloga; *but omitted to ſay any thing of my booke of* Corruptions, Wicklifes conformitie, downefall of the Ieſuite.

HERE FOLLOWETH A PROFESSION OF THE Catholike Faith, ſet out according to the Decree of the Counceil of Trent.

I N. doth with a ſteadfaſt faith beleeue and profeſſe all and euery point, contained in the Symbole of the Faith, that the holy Romane Church doth vſe; to wit, to beleeue in God the Father Almighty, maker of Heauen and Earth; of all things viſible and inuiſible: And in one Lord Ieſus Chriſt, the onely begotten Sonne of God, and borne of the Father before all Worlds; God of God, Light of Light, true God of true God; begotten, not made, of the ſame ſubſtance with the Father, by whom all things were made; who, for vs Men, and for our ſaluation, came downe from Heauen, and was incarnate by the holy Ghoſt of the Virgin Marie, *and was made Man: was crucified for vs vnder* Pontius Pilate; *ſuffered, and was buried; and roſe againe the third day according to the Scriptures, and aſcended vp into Heauen; ſitteth at the right hand of the Father; and he ſhall come againe with glory, to iudge both the Liue and the Dead; of whoſe Kingdome there ſhall bee no end. And in the holy Ghoſt, our Lord and giuer of life, who proceedeth from the Father and the Sonne; who with the Father and the Sonne, is together adored and conglorified, who ſpake by the Prophets: And one holy Catholique and Apoſtolike Church. I confeſſe one Baptiſme for the remiſſion of*

Printed at the end of *Lewes de Grenadoes* ſpirituall Doctrine, tranſlated by *Rich. Gibbon, Lon.* 1599. *p.* 393.

This booke I got into my hands as a ſpeciall Secret of theirs, not without much adoe; and if this, had bin adminiſtred onely to Graduates, it might in ſome ſort haue been indured: but to adminiſter the ſame to Lay and vnlettered Papiſts being ſo dangerous, and cleane contrary to the Kings Supremacy, I know not how it can be defended. Againe, of the points preſſed in the Oath, ſome are cryed downe by all, as Indulgences; ſome denied by almoſt all, as adoration of Images:

ſome doubted of by their beſt learned, as Purgatorie: ſome held with a diſtinction, as that of the ſeuen Sacraments: and yet the ſimple Papiſts muſt ſweare to them all, and that no man can be ſaued without holding them all.

ſinnes;

sinnes; and I expect the resurrection of the Dead, and the Life of the World to come. Amen.

I doe most stedfastly admit and embrace the Traditions of the Apostles, and of the Church, and all other obseruances and Constitutions of the same Church. I doe likewise admit the holy Scripture, according to that sense, which our holy Mother the Catholike Church hath holden, and doth hold, vnto whom it doth appertaine to iudge of the true sense, and interpretation of the holy Scriptures; neither will I euer vnderstand, nor interpret the same otherwise, then according to the vniforme consent of the Fathers.

I doe also professe, that there be truly and properly seuen Sacraments of the new Law, instituted by Iesus Christ our Lord, and necessarie for the saluation of Mankind (although they be not necessarie for all men,) to wit, Baptisme, Confirmation, Eucharist, Penance, Extreme Vnction, Order, and Matrimony; and that these Sacraments doe giue Grece; and that of them, Baptisme, Confirmation, and Order, cannot bee reiterated without Sacriledge. I doe also receiue, and admit all the receiued and approoued Ceremonies of the Catholike Church, in the solemne administration of all the aforesaid Sacraments. I doe embrace and receiue all, and euery of those things, which in the holy Councell of Trent haue been defined, and declared, touching Originall sinne and Iustification. I doe professe also, that in the Masse is offered vnto God, a true, proper, and propitiatorie Sacrifice for the Liue and Dead; and that in the most holy Sacrament of the Altar, there is truly, really, and substantially, the body and blood, together with the Soule and Diuinitie of our Lord Iesus Christ; and that there is made a Conuersion of the whole substance of Wine into the Blood; which Conuersion, the Catholique Church doth call Transubstantiation. I doe also confesse, that vnder either kind onely, is receiued Christ, whole, intire, and the true Sacrament.

I doe constantly hold, that there is Purgatorie; and that the soules which be there detained, are holpen by their Prayers of the faithfull. Also, that the Saints, who reigne together

with

with Christ, are to bee worshipped, and called vpon, and that they offer vp prayers to God for vs, and that their Reliques are to be worshipped. I doe most stedfastly affirme, that the Images of Christ, of the Mother of God alwaies Virgin, and of other Saints, are to bee had and receiued, and that due honour and reuerence is to be giuen to them. I doe affirme, that the authority of Indulgences, was left by Christ in the Church, and that the vse of them is very behoofefull for Christian people. I doe acknowledge the holy Catholique and Apostolique Romane Church, to be the Mother and Mistresse of all Churches, and doe promise and sweare true obedience to the Bishop of Rome, who is the Successour of Saint Peter *Prince of the Apostles, and the Vicar of Iesus Christ. All other things defined and declared by the holy Canons and Oecumenical Councels, and chiefly by the holy Councell of Trent, I do vndoubtedly receiue and professe. And also all contrary things, and whatsoeuer heresies condemned, reiected, and accursed by the Church, I likewise doe condemne, reiect and accurse.*

This true Catholique Faith, without which no man can be saued, which now I doe willingly professe and hold, I the same I. N. *doe promise, vow, and sweare to hold, and confesse most constantly, by Gods helpe, intire, and vncorrupted, euen to the last end of my life; and to procure, as much as shall lye in mee, that my subiects, or those of whom I shall haue care in my office, shall accordingly teach, and preach the same: So God me helpe, and these holy Gospels of God.*

A Table of the Manuſcript bookes vrged in this Booke.

BOſton of Burie, his Alphabeticall Catalogue of Manuſcript bookes, gathered out of 195. ſeuerall places, lent me by the moſt Reuerend, my Lord of Armagh.

MS. Baſil, the firſt Volume of the Acts and Sermons of the Councell of Baſil, now in Ballioll Colledge in Paper.

MS. Baſ. 2. The ſecond Volume alſo in Paper, that were ſometimes bookes belonging to Durham Colledge in *Gaſcoignes* time.

MS. Bacon. Rogeri Bacon operis minoris pars tertia. MS. in the Archiues of the publike Librarie, *A.*68.

Lincoln. MS. Epiſtolæ Rob. Groſtheadi, Lincoln. Epiſcopi. MS. G. 8. 8.

Phil. Repingdon, MS. Sermones eiuſdem. MS. in Bibliotheca Coll. Lincoln.

Tho. de Bracley Sermones MS. 30. *MS.* *. *MS.* 43. *MS.* 21. *MS.* 0. *MS.* 29. *MS.* 9. *MS.* 38. *MS.* 51. *MS.* 7.

All theſe fore-recited bookes were lent me very courteouſly by Maſter *Hen. Parry*, Batchelor of Diuinitie of C.C.C. in Oxford; they were in ſight and ſhew very neglected bookes, ruſty, duſty, and ſometimes vncouered and torne: but they yeeld many good obſeruations, as you may find in the booke it ſelfe: they are nameleſſe almoſt all of them, but not worthleſſe, and vnpoſſible to be counterfeited by vs, being written many hundred of yeares before our times, as the writing ſhewes, and are all giuen to the Publike Librarie, and are there to be read of all men.

MS. Ignatius, a Manuſcript *Ignatius* in Latine of great Antiquitie in Ballioll Colledge in Oxford.

MS. Du-

MS. Dunelm. de viſione Boſonis, extant in Maſter *Heggs* hands, Maſter of Arts of C.C.C.

Tho. Gaſcoigne Dictionarium Theologicum in two Volumes Manuſcript in Lincolne Colledge in Oxford.

Extracts out of the Tower, fairely and largely tranſcribed by the induſtrie and care of Maſter *Noye* of Lincolnes Inne, a great Antiquarie of the Law. *MS.*

Regiſtrum MS. A Regiſter of Acts and Epiſtles in the hands of Maſter *Thomas French*, Regiſter to the Vniuerſitie.

MS. A. A Manuſcript in *Magdalen* Colledge in Oxford, wherein are contained diuers peeces of Antiquity: the booke came from the Monaſterie of S. Marie-ouereis, to Maſter *Iohn Fox*, the Writer of the Booke of Martyrs, and by his ſonne was giuen, with diuers other good Manuſcripts, to the ſame Colledge.

MS. C. Another Manuſcript Chronicle in *Magdalen* Colledge.

Ran. Higden Polychronicon Manuſcript in Ballioll Colledge, the largeſt and faireſt Copy that I haue ſeene amongſt many.

Gu. de S. Amore contra fratres mendicantes, otioſos, curioſos, & Gyrovagos. Manuſcript in the Publike Librarie.

Gregorij M. Epiſtolæ. Manuſcript in All-ſoules Librarie.

Two Miſſals Manuſcripts in the Archiues of excellent workmanſhip.

Ægidius de Fæno MS. a ſmall Treatiſe, *contra fratres flagellantes*, in Balliol Colledge.

A Statute booke of the Vniuerſitie. *MS. Hugo de Folio de 12. abuſionibus Clauſtri*, Manuſcript in the Publike Librarie.

An Alphabeticall note of the Printed Bookes, with their seuerall Editions, as they are here cited.

A

Ærodij Pandectæ. Par. 1589.
Agapetus Diaconus. Bb. Pp. to. 2.
Anonymus in Io. Bas. 1522.
Ludouico *Arioſto*. Orlando furioſo. Ven. 1443. & Ven. 1555.
Io. *Auentini* Annales Boiorum. Baſ. 1580.
S. *Aug.* religion *by* Iohn Brerely. 1620.

B

Bibliotheca Sanctorum Eccl. Patrum per Marg. de la Bigne. Par. 1589.
Henr. *Bronlæus* de militia politica duplici. Baſ. 1545.

C

Ambroſ. *Calepini* dictionarium. Lugd. 1562.
Georg. *Cedreni* Annales apud Zuingerum.
Index in *Chryſoſtomum*. Baſ. 1558.
Chronicon de diuerſis *Chronicis* Germ. Script. to. 1.
Chronicon *Cytizenſe*. Ib.
P. *Cieza* rerum Indicarum apud Zuingerum.
Iſid. *Clarij* Biblia. Ven. 1564.
Nic. *Cleonardi* Epiſtolæ. Ant. 1566.
Concilium *Colonienſe*, vel Enchiridion Chriſtianæ inſtitutionis in Concilio Colonienſi. Veronæ. 1541.
P. *Crinitus* de honeſta diſciplina. Lugd. 1543.
Ioachimus *Curæus* apud. Zuingerum.
Io. *Cuſpiniani* Auſtria. Baſ. 1553.
It. Imperatorum & Cæſarum vitæ. 1540.

Cyprianus

Cyprianus Monachus Cistercienſis in Iob. Compluti. 1582.
Cyrilli Alexandrini opera cum notis. Par. 1605. & Par. 1573.

D

PEtrus *Damianus* Bb. Pp. to. 3.
Ant. de *Dominis* libri de Republica Eccleſiaſtici & contra Suarem.
Fr. *Duarenus* de Sacris Eccleſiæ Miniſterij. Lugd. 1579.

E.

E *Adnerus* in vita Anſelmi.
Bapt. *Egnatius* apud *Zuingerum*.
Engelbertus Abbas Admontenſis, de ortu & fine Romani Imperij. Offerib. 1610.
Eraſmi opera. Baſ. 1540.
Claud. *Eſpencæus* Commentarij in Titum. Bar. 1569.
Nic. *Eymerici* Directorium Inquiſitorum cum Comment. Fr. Pegnæ Romæ. 1578.

F.

IAc. *Faber* in lib. Numerorum.
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